CATALOGUE

OF THE

MARATHI, GUJARATI, BENGALI, ASSAMESE, ORIYA, PUSHTU, AND SINDHI MANUSCRIPTS

IN THE

LIBRARY

OF THE

BRITISH MUSEUM.

BY

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PREFACE.

The Catalogues, here printed, of Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi MSS. have been compiled by Mr. J. F. Blumhardt, thus completing the Catalogues of MSS. and Printed Books in the North Indian Languages in the British Museum.

Though comparatively few in number, the MSS. here described have considerable value. In the Pushtu series are several important and unpublished works, chiefly from the collections of Major Raverty and the late Professor Darmesteter; and the fact that the majority of the Sindhi, Marathi and Gujarati MSS. are from the Library of the late Mr. William Erskine is a guarantee of their interest.

ROBERT K. DOUGLAS,

Keeper of the Department of Oriental Printed Books and MSS.

British Museum,

March 2nd, 1905.

AUTHOR'S PREFACE.

The manuscripts in the various languages comprised in this work, though comparatively few in number, are, nevertheless, fairly representative of the literature of those languages. Some of them are of considerable interest and importance.

The Marathi manuscripts are mostly from the collection of Mr. William Erskine; while some few are from that of the Rev. Benjamin Webb. Of the hitherto unpublished works the most important are four chronicles of the Bhonsla Family down to the death of S'ivājī (nos. 4—7), all written in Modi characters; an historical account of the kings of the Yādava Dynasty of Devagiri (no. 10), and of the Gaikwars of Baroda (nos. 11 and 12). There are also an interesting work containing private correspondence with the Peshwa Bājī Rāo II. (no. 19), and a valuable grammar of the southern dialect of Konkani (no. 21), written for Mr. Burnell by the Rev. Pio Noronha, a Roman Catholic priest at Mangalore.

The majority of the manuscripts in the Gujarati Catalogue are also from Mr. Erskine's collection. More than half of them are works on the Jain religion, the most important being Gujarati commentaries accompanying the text of well-known Prakrit works. A Paṭṭāvalī of the Veshadhara branch of the Lumpaka sect of Jains (no. 36) is particularly worthy of notice.

There are only a few Bengali and Oriya manuscripts, none being of any importance. Two excellent specimens of the dialect of Eastern Bengal, a mixture of Bengali with Persian and Arabic words, written in a corrupt and strictly phonetic form of spelling, will be found in nos. 3 and 37 iii., the first containing a metrical life of Muḥammad, the other an account of the Caliph 'Alī.

Of the Assamese works, two, written on leaves of bark, are particularly valuable. The first (no. 1) contains an historical account of Rudra Siṃha, Raja of Tipperah.

The other (no. 20) is a very fine copy, consisting of 291 leaves, each 27 inches long, of a metrical translation of the Bhāgavatapurāṇa, by the famous S'aṅkara Deva and other poets. It contains a translation of the whole of the twelve Skandhas, comprising that Purāṇa, of which only two or three have as yet been published. The MS. is dated Śaka 1702 (A.D. 1780).

The Pushtu manuscripts, sixty in number, are chiefly from the collections of Major H. G. Raverty, Dr. Darmesteter, and the Rev. T. P. Hughes. There are two important histories of the Afghans, more particularly of the Yūsufzai clan, which have not been published, viz.: Tārīkh i muraṣṣa' (nos. 9—11), by Afẓal Khān Khaṭak, and Tawārīkh i Ḥāfiẓ Raḥmatkhānī (no. 13), by Pīr Mu'aẓẓam Shāh. The extensive works on Pushtu grammar and lexicography, viz.: Riyāẓ al-maḥabbat, and 'Ajā'ib al-lughāt (nos. 14 and 15), written, the one by Maḥabbat Khān, the other by Ilahyār Khān, sons of the Rohilla chieftain Ḥāfiẓ Raḥmat Khān, are also unpublished.

There are five redactions of the Makhzan al-islām of Ākhūnd Darwezah (nos. 2—6), each possessing a special interest of its own as regards the contents of the work and the arrangement of the various subjects comprised in it. There is also an excellent collection of poems by some of the best Pushtu authors, including several unpublished works, notably the Dīwān of Aḥmad Shāh Durrānī (no. 33); also a translation of a portion of the Fables of Bīdpāī by Afẓal Khān, made from the Persian 'Iyār i dānish; and two translations of the Gulistān of Sa'dī, one, in prose and verse, by 'Abd al-Ḳādir Khān (nos. 46 and 47), the other, in verse, by Amīr Muḥammad Anṣārī (no. 54); of the former only the first Bāb has been published in the "Gulshan-i-roh."

There are only eleven Sindhi manuscripts. They consist of a well-written copy of the works of the renowned poet Shāh 'Abd al-Laṯīf, and religious treatises in verse, most of which have been published. These manuscripts have been arranged, as far as possible, in chronological order. The last manuscript is particularly interesting from a philological point of view. It contains a collection of religious works in a form of Sindhi in which there is a large admixture of Persian and Arabic words, written in a type of the Khwājah character, which it has been impossible to reproduce in type. The Gujarati character has therefore been employed.

The names of the works, of their authors, and of other persons mentioned in their descriptions, have been transcribed according to the methods and system of

transliteration generally adopted in the preparation of Catalogues of Oriental Books and Manuscripts in the British Museum. Tables of the transliteration of the different alphabets are prefixed for the guidance of readers.

Quotations from the manuscripts have been printed exactly as they were written, retaining the mistakes and peculiarities of the scribes.

I am indebted to Mr. A. G. Ellis and Dr. L. D. Barnett for much valuable help, which they have readily given, in the elucidation of illegible or obscure passages, and in research for biographical and other information.

J. F. BLUMHARDT.

London,

1st *March*, 1905.

TABLE OF TRANSLITERATION.

MARATHI, GUJARATI, BENGALI, AND ORIYA ALPHABETS.

Mar.	Guj.	Beng.	Or.		Mar.	Guj.	Beng.	Or.	
अ	અ	অ	ଅ	a	ड	ડ	ড	ଡ	ḍa
आ	આ	আ	ଆ	ā	ढ	ઢ	ঢ	ଢ	ḍh
इ	ઇ	ই	ଇ	i	ण	ણ	ণ	ଣ	ṇa
ई		ঈ	ଈ	ī	त	ત	ত	ତ	ta
उ	ઉ	উ	ଉ	u	थ	થ	থ	ଥ	tha
ऊ		ঊ	ଊ	ū	द	દ	দ	ଦ	da
ऋ		ঋ	ଋ	ṛi	ध	ધ	ধ	ଧ	dha
ए	એ	এ	ଏ	e	न	ન	ন	ନ	na
ऐ	ઐ	ঐ	ଐ	ai	प	પ	প	ପ	pa
ओ	ઓ	ও	ଓ	o	फ	ફ	ফ	ଫ	pha
औ	ઔ	ঔ	ଔ	au	ब	બ	ব	ବ	ba
क	ક	ক	କ	ka	भ	ભ	ভ	ଭ	bha
ख	ખ	খ	ଖ	kha	म	મ	ম	ମ	ma
ग	ગ	গ	ଗ	ga	य	ય	য	ଯ	ya
घ	ઘ	ঘ	ଘ	gha	र	ર	র	ର	ra
ङ		ঙ	ଙ	ṅa	ल	લ	ল	ଲ	la
च	ચ	চ	ଚ	cha	व	વ	ব	ଵ	va
छ	છ	ছ	ଛ	chha	श	શ	শ	ଶ	śa
ज	જ	জ	ଜ	ja	ष		ষ	ଷ	sha
झ	ઝ	ঝ	ଝ	jha	स	સ	স	ସ	sa
ञ		ঞ	ଞ	ña	ह	હ	হ	ହ	ha
ट	ટ	ট	ଟ	ṭa	ळ	ળ		ଳ	ḷa
ठ	ઠ	ঠ	ଠ	ṭha					

The signs ं, ः, and ँ are represented by ṃ, ḥ, and ṉ respectively.

CATALOGUE

OF

MARATHI MANUSCRIPTS.

TABLE OF CONTENTS.

CATALOGUE OF

MARATHI MANUSCRIPTS.

I. HINDUISM.

1.

Add. 26,486.—Foll. 30; 7¾ in. by 5¾; 14 to 18 lines, 4½ in. long; written on European paper, water-marked "Jos. & Em. Raph Azulay." [William Erskine.]

I. Foll. 1—23.

बौधमताचें व्याख्यान

Bauddhamatāchen vyākhyāna.

Four alleged Pauranic accounts of the origin of Buddhism.

The first account (foll. 1—14) is given on the authority of the Gaṇeśapurāṇa, Adhy. 44—48, and begins:—

पूर्वी सूर्यवंशि दिवोदास नामें करून राजा परममानी ॥ सर्व भुमंडळी मान्यता ज्याची ॥ वृहस्पति समान वक्ता । आणि सदाशिव सारिखा सर्वज्ञ । सकळ वेद शास्त्र पुराणाचा जाणता । पंडितजनाचा इष्टकर्ता ।

The story is briefly as follows:—There was a certain devout prince, named Divodāsa, who, as a reward for his piety, obtained from Brahma the kingdom of Kāśī (Benares). In course of time, Śiva, being envious of his greatness, determined to secure the kingdom for himself. For this purpose he sent from time to time many gods, the 8 Bhairavas, the 12 Ādityas, 64 Yoginīs, and others to discover any act of irreligion in the conduct of king Divodāsa, or to tempt him to commit sin, but it was all in vain. At last he sent Ḍhuṇḍhi,* a famous astrologer. He foretold the future, cured sicknesses, and practised his magic art with such effect that all the people of Benares, even King Divodāsa himself, became infatuated, and forsook their religious duties. The king further pledged himself to follow the teachings of a Yogī who was shortly to come. This Yogī was Vishṇu in disguise. He taught the folly of worshipping gods of wood and stone, considering that Bhagavān pervaded all creation; he showed the absurdity of making sacrifices, and of abstaining from animal food, and the futility of other Hindu ceremonies. Thus

* See the article Ḍhuṇḍhirāja in the Bengali Viśvakośa, vol. vii., p. 456.

King Divodāsa departed from the true religion, and was dethroned by Śiva. Then, having gained his purpose, Śiva abolished the false teachings, and restored the true Hindu worship. Thus, says the writer in conclusion, did Vishṇu propagate the Baudha tenets in order to further the designs of Śiva.

The second account (foll. 14*b*—20), based on Adhy. 20 of the Śivapurāṇa, is similar in substance. Tripurāsura, the king of the Daityas, obtained possession of the three worlds (*tribhuvana*), and mastery over the gods, by virtue of his extraordinary devotion to Śiva. They implored Vishṇu to help them. He sent a devotee with 16,000 books containing false doctrines. The daityas forsook the worship of Śiva, and followed the teachings of the devotee. Then Vishṇu slew Tripurāsura, restored the Hindu religion, and reinstated the gods to their original position.

The third and fourth accounts of the introduction of false teachings (foll. 21—23) are briefly taken from the Bhāgavatapurāṇa, the one from Skandha iv. Adhy. 19, the other from Skandha v. Adhy. 6.

II. Foll. 24—28. A traditional account of Śaṅkarāchārya's discussion on the art of love with Maṇḍana Miśra, and of his refutation of the false teachings of the Jains.

The author commences with an account of the miraculous birth of Śaṅkarāchārya from a mass of flowers offered to Śiva by a Brahman in the Karnatik.

पूर्वीं कर्नाटक प्रांतो शिवकंचो विष्णुकंचो मध्यें कोण्हो येक ब्राह्मण सदाचारतत्परा होता । कांहो मनो इछा धरोन श्रोसांबाचो आराधना करूं लागला । प्रति दिवसिं लक्ष बिल्वदळे करुन पुजा करावि असे काहिं दिवस गेले तों श्रीशंकर अयोनिसंभव त्या बिल्वराशोंतून बाळ उत्पन्न जालें ।

Śaṅkarāchārya, so the story goes, became proficient in all the Śāstras, and set forth travelling throughout India, preaching the Hindu religion. Arriving at Benares, he put up at the house of a *grihastha* named Maṇḍana Miśra, and was challenged by him to a discussion on the Kāmaśāstra, or art of love. The stipulation was that if Śaṅkarāchārya was defeated he should become a *grihastha*, but if he proved victorious, Maṇḍana Miśra should become a *sannyāsī*. Śaṅkarāchārya was only 12 or 14 years old at the time. The contest was at his request postponed for 7 months. Then, travelling southwards, he entered the dead body of a king of the Deccan in order to gain a practical experience of the art of love. The king was restored to life, and Śaṅkarāchārya enjoyed through him the company of his numerous wives. With the knowledge thus gained he had no difficulty in defeating Maṇḍana Miśra, and making him a devotee.

After this Śaṅkarāchārya entered into a religious discussion with a Jain, called Amarāchārya, of Ujjain, who, with the aid of the goddess Sarasvatī, was making converts of many Hindu *pandits*. After 21 days disputation, Sarasvatī, who spake from within an earthen jar, was defeated in argument, and the false teachings of Jainism were done away with.

There are various versions of this story. Pandit Durgāprasāda and Kāśīnātha Pāṇḍuraṅga Parab, editors of the Kāvyamālā, state in a Sanskrit preface to the Amaruśataka* that, according to popular tradition, that work was composed by Śaṅkarāchārya after entering the body of a dead king called Amaru, in order to be able to answer questions on erotic subjects propounded by Śāradā, the wife of Maṇḍana Miśra of Kashmir, details of which are given by Mādhava ('Digvijaya,' *sargas* 9-10).

According to Gaṇeśa Śāstrī Lele Tryambakakar, the editor and Marathi translator of another edition of the Amaruśataka,† the work was composed in answer to questions on the *śriṅgārarasa* asked by Sarasvatī.

III. Foll. 29*b*—30*a*. Eighteen religious terms applicable to Jains and Buddhists, in Sanskrit and Marathī.

* Vol. 18, Bombay, 1889. † Poona, 1881.

The writer usually employs ङ्ख for ष in conjunction with म, as स्ङ्खावर for स्थावर. There are several other peculiarities of spelling, as for instance, इत्सा for इच्छा (fol. 9*a*).

2.

Add. 26,443 D.—Foll. 32—37 (१—६); 4 in. by $11\frac{1}{2}$; 6 to 10 lines, 9 in. long, with ruled margins; 19th century. [WILLIAM ERSKINE.]

नाटकदीप

Nāṭakadīpa.

A translation (*ṭīkā*) of the tenth chapter of the Pañchadaśi of Sāyaṇāchārya, by Pandit Rāmakṛishṇa. See the Sanskrit Catalogue, no. 305, p. 127*a*.

The translation accompanies each *śloka* of the Sanskrit original. The translator introduces his name in a brief exordium, as follows:—

वंदुनि परमात्म्यातें नाटकदीपस्छ अर्थ वर्णीतसें श्रीरामकृष्ण पंडित पंचदशीवरि बोलतो जैसे ॥

Then follows the translation of the first *śloka*:

टीका अद्वय सुख-परमात्मा पूर्वीं परिपूर्ण तो स्वमायेनें होउनि तोचि जगन्मय प्रविष्ट ही होय जीवरूपानें ॥ १ ॥

3.

Add. 26,503 and 26,504.—Foll. 151 and 98; $18\frac{1}{2}$ in. by 6; 18 to 20 lines, 5 in. long; written in large clear Modi characters, apparently in the 18th century.

[WILLIAM ERSKINE.]

भागवतपुराण

Bhāgavatapurāṇa.

An anonymous prose translation of the first, second, and fourth chapters (*skandho*) of the Bhāgavatapurāṇa.

Begins. श्री भागवत प्रारंभी व्यास स्वामी भागवत ग्रंथी प्रतिपद्यवस्तु मंगलाचरण श्लोकी अवधारण करिताहेत की विश्वाची उत्पति स्थिति लय ज्या सं[के]ते करून होती जे स्वयंप्रकाश ब्रह्म देवास वेद हृदईच प्रकाशविले ॥

The translation is written on one side only of each slip of paper, the three chapters being separately numbered (104, 47 and 98 slips). Several of the sheets are damaged in places. The name of the scribe and date of copy are not given.

II. HISTORY AND GENEALOGY.

4.

Add. 26,479.—Foll. 124; consisting of long slips of paper, $21\frac{1}{2}$ in. by $5\frac{1}{2}$, with 22 to 30 lines, written in Modi on one side only (the last slip excepted), and dated Śaka 1731 (A.D. 1809). [WILLIAM ERSKINE.]

भोंसल्यांची वंशावली

Bhonsalyānchī vaṃśāvalī.

History of the Bhonsla family from the time of its founder Bābājī, to the death of Śivājī.

Begins. प्रताप वंशावल भोसलेयाचा मुळ पुरुष बाबाजी भोसले [पाटील] मौजे देऊलगाव व हिंगणी व बरेडी वगैरे तां॥ [*i.e.* तालुक] पाटस प्रांत पुणे यांचा विस्तार त्यास भोसले-याचा तपसील ।

जेष्ठ मालोजी भोसले याचा दोन पुत्र १ शाहाजी राजे २ शरफजी राजे ।

कनिष्ठ पुत्र विठुजी भोसले याचा ८ । १ खेलोजी राजे २ मंबाजी राजे ।

Bābājī Bhonsla was the Paṭel, or head-man of Devalgaon, Hingni, Baredi, and other villages in the Patas taluk of the District of

Poona. He had two sons, the elder Mālojī, the younger Viṭhojī. The former had two sons, Shāhājī, born in Śaka 1516 (A.D. 1594), and Sharafjī, born the year after. Viṭhojī had eight sons, of whom the names of only two, Khelojī and Mambājī, are given.

Shāhājī married Jījībāi, the daughter of Jādhava (more properly Yādava) Rao, a Marathi chief at the court of Bahādur Niẕām Shāh of Ahmadnagar. His son was the famous Śivājī, founder of the Maratha empire in the Deccan.

This chronicle deals chiefly with the life, exploits, and administration of Shāhājī and his son Śivājī. A complete account of this important period of Maratha history, in which is traced the career of Śivājī, will be found in Grant Duff's "History of the Mahrattas." See also no. 8, and a Marathi *bakhar* compiled by Kāśīrāva Rajeśvara Gupta, entitled 'Nāgpūrkar Bhonsalyāṇchī bakhar' (नागपूरकर भोंसल्यांची बखर), which appeared in vols. vi.—viii. of the "Kāvyetihāsa-saṅgraha."

This copy was written by Ānanda Rāo Saṅkara Chinchvaḍkar, at Bhajyapuri in the District of Poona, and completed on Wednesday, the 13th day of Chaitra-*sudi*, Śaka 1731, the Śukla *saṃvatsara*, *i.e.* 29th February, 1809.

Colophon: शके १७३१ शुक्लनाम संवत्सरे माहे चैत्र शु ॥ १७ बुधवासरे मु ॥ [*i.e.* मुकाम] भाज्यापुरी प्रांत पुणे येथे समाप्त झाली . . . हस्ताक्षर आनंद राव शंकर चिंचवडकर ।

5.

Add. 26,478.—Foll. 101; 9 in. by 7; about 12 lines, 6 in. long; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters, and in substance closely resembling the preceding. It is undated, and has no scribe's colophon.

6.

Add. 26,480.—Foll. 62; 9¼ in. by 7; 10 lines, 5½ in. long; written in the 19th century. [WILLIAM ERSKINE.]

A similar work, written in Modi characters, but containing only a portion of the history, and ending without date or colophon.

7.

Add. 26,489.—Foll. 27; 12½ in. by 9¼; 16 to 19 lines, 8½ in. long; written in the 19th century. [WILLIAM ERSKINE.]

A similar work, written in Modi characters. The author, or more probably the scribe, states in the following sentence prefatory to the history, that the descendants of Trimbak, son of Sharafjī, the second son of Shāhājī, are now at Chandaval [*i.e.* Tanjore].

मालोजी राजे भोसले याचा पुत्र दोन वडील शाहाजी राजे दूसरे सरीफजी राजे त्याचे पुत्र त्रिंबकजी राजे त्याचा वौंश चंदावर प्रांती असे ।

8.

Add. 26,482.—Foll. 122; 9¼ in. by 7; 10 lines, 5½ and 6 in. long; written in Modi characters on European paper of the 19th century. [WILLIAM ERSKINE.]

An historical account of the life and conquests of Śivājī, founder of the Maratha empire in the Deccan.

Begins: श्रीमंत माहाराज राजश्री राजाराम छेत्रपती साहेबाचें सेवेसी ।

विनंती सेवक कृष्णाजी अनंत सभासत सेवक राजमंडल कृतानेक सा [ष्टांग] दंडवत* विनंती विनयाथया कारणें ऐसीजें साहेबी मेहेरबानी करून शेवकास पुसिलें की आपले पिते थोरले राजे याणी इतका पराक्रम केला च्यार पादशाहासी दावा

* The pen has been drawn across this word.

करून देश दुर्ग काबिज केले याचा अर्थ काय तुम्ही पुरातन राज्यातील माहीत लोक आहात तरि याचें इति पासून चरित्र लेहून देणे ।

Krishṇājī Ananta, the author of these chronicles, was a minister at the court of Rājārāma, the son of Śivājī, who succeeded his half-brother Śambhājī to the throne of Satara in A.D. 1689, and died A.D. 1700. The work is written in the form of a letter addressed to Rājārāma, and, as the author states in the prologue, was composed at his command, in order that a true and reliable account of the exploits of the great Śivājī, his father, might be handed down to posterity, written by the pen of one who had a personal knowledge of the events of his reign.

This biography has been published, with notes, by Kāśinātha Nārāyaṇa Sāne, in the third volume of the Kāvyetihāsa-saṅgraha, under the title Śivachhatrapatīchen̲ charitra. He states, in his preface, that he had collated it from five manuscripts which had been sent him, one from Pratapgarh, one from Poona, two from Satara, and one from Mahad. The date of completion was given in some of the manuscripts as being Śaka 1616 (A.D. 1694), but this appears to have been a mistake of the scribe for Śaka 1619 (A.D. 1697), the year corresponding to the cyclic year Īśvara which is also given.

The present copy agrees very closely with the printed edition, but is incomplete, breaking off at the last line but one of page 87, with the words तुम्हांस या गोष्टी कळल्या असाव्या.

Jagannātha Lakshmaṇa Mānkar has written an English translation of this work,* made from a manuscript found "with the Patil of Páchád, a village in the Mahad Taluka (more popularly known by its old name Raigad) of the Kolaba Collectorate." This is probably the manuscript of which a copy was sent to the editor of the Kāvyetihāsa-saṅgraha noticed above.

* Alibag, 1884.

9.

Add. 26,483. — A roll of paper pasted together, 7 feet 4 in. long by 6 in. wide, water-marked "Jos. & Em. Raph Azulay"; written in Modi characters. [William Erskine.]

An account of the assassination of Afẓal Khān by Śivājī (A.D. 1659).*

Heading: श्रीमंत राजश्री दीवाणजी मुकाम कोल्हापुर स्वामीचे सेवेसी ।

Begins: विनंती सेवक नारो भास्कर कृतानेक सां ॥ नमस्कार विनंती येथील कुशल जाणून ता॥ छ २२ माहे रमजान पावेतो समस्त स्वामीचें आसीर्वादे करून येथास्तित असो विषेश अबादल खा जावलीस कैसे गेले ते माहान राजश्री सिवाजी राजे याही कैसे मारिले व गड किले कैसे घेतले हे काल्य वर्तमान लिहून पाठवावे त्याज वरून लिहिले असे ।

The account of this well-known historical event is written in the form of a letter from Nāro Bhāskara to the Dīwān of Kolhapur. The writer endeavours to palliate the enormity of the crime by stating that Śivājī, when in a state of trance, had been warned by his guardian deity Bhavānī that Afẓal Khān would deal treacherously with him at the private interview that had been agreed upon, and therefore stabbed him before he had time to carry out his preconcerted murderous design on his life.

The manuscript is dated Śaka 1668, the Subhāna *saṃvatsara*—शके १६६८ सुभान नाम सव्वत्सरे हे विनंती, which is presumably the original date of composition, but it is doubtful whether the account is authentic, and not a modern fabrication with a fictitious date and name of author, written in the beginning of the 19th century (as the water-mark clearly shows) at the request of Mr. Erskine. If it were a copy of an original document written in Śaka 1668 (A.D. 1746) the scribe would doubtless have supplied the usual colophon with his name and date. Moreover there is a mistake in the name of the cyclic year corresponding

* See Grant Duff's "History of the Maráthás," vol. i., pp. 124—126. (Bombay edition, 1863.)

to Śaka 1668. It should be Akshaya, and not Subhāna (*i.e.* Svabhānu), which is the equivalent for the Śaka year 1685, or A.D. 1763. It is noticeable also that the Dīwān of Kolhapur, to whom this communication is addressed, is not mentioned by name.

10.

Add. 26,494 B.—Foll. 26—40; $5\frac{1}{2}$ in. by 8; 12 to 15 lines, $6\frac{3}{4}$ in. long; written on European paper, in the 19th century.

[William Erskine.]

A brief account of Rāmadeva and other kings of the Yādava Dynasty of Devagiri.*

Begins: श्रीनृपवीक्रमादि संवत ॥ ५७४ ॥ पांचसें चौरेहातर माहे फाळगुण शुद्ध ९ नवमी रवीवार ते वर्तमानी माहाराज्ञाधीराज्ञ संधान सींह संग्राम नीळ श्वरी राये वीभांड श्री सवीतावंश भुपती प्रभुक्षेत्री पाठारीये ज्ञाती मुळ पुरुश रामराज्ञा गोत्र भारद्वाज्ञ कुळदेव्या प्रभावती उपनाम राणे ।

According to the writer of these annals, Rāmadeva was the sixth in direct lineal descent from Rāmarāja, the original founder of the dynasty, the intermediate kings being Tripāla, son of Rāmarāja, Bhān Rāja, Trimbak Rāja, Govinda Rāja, and Kṛishṇa Rāja, the father of Rāmadeva. The author then narrates the following historical events:

Rāmadeva selected Paithan as his capital, having placed his eldest son, Keśava Rāo, on the throne at Devagiri, his second son, Bimba, being made Rājā of Udaipur, and his third son, Pratāp Shāhū, obtaining possession of Alandapur.

In Śaka 1210 (A.D. 1288) Rāmadeva was defeated by Sultan 'Alāu'd-dīn at Paithan.†

His son Bimba, on hearing the news, set out for Gujarat, from whence he returned in Śaka 1216 (A.D. 1294), and settled at Pratappur in the Konkan. He had two sons, Pratāp Shāhū and Tripur Shāhū, the latter being born at Pratappur by his second wife Girijā. Subordinate to Bimba Rāja were 12 Chandravaṃśī and 31 Sūryavaṃśī military chieftains (Prabhurājas), of whom the author gives a detailed list, with the names of their wives, lineage (*gotra*), and family names (*upanāma*). He then enumerates 15 Mahals, or districts, over which Bimba exercised sovereignty, stating the number of villages (444 in all), the military forces, revenues, and other particulars of each. Two of these Mahals, viz. Marol and Malad, the former containing 66, the latter 59 villages, remained under the direct management of Bimba Rāja, and figures are given showing the various kinds of revenue derived from each.

Having thus settled the administration of the kingdom, Bimba died after a reign of 9 years, 1 month, and 18 days, and was succeeded by his eldest son, Pratāp Shāhū, in Śaka 1225 (A.D. 1303), who reigned 28 years and 3 months.

During the reign of Pratāp Shāhū, Nāgar Shāhū, son of Keśava Rāo, Rāja of Champāvati, laid claim to certain fortresses, which led to hostilities between them. Nāgar Shāhū was aided by Tripur Shāhū, whilst Rāja Rāmadeva sent his general Jīvan Naik with a force in support of Pratāp Shāhū. The contending parties encountered one another at the foot of mount Maholi. The allied forces of Pratāp Shāhū and Rāja Rāmadeva were defeated, and Nāgar Shāhū took possession of the kingdom in Śaka 1254 (A.D. 1332).

The writer of this work does not state the source from which he obtained his information, so that no reliance can be placed on it as an historical record. According to Dr. Bhandarkar,* Rāmadeva, also called Rāma-

* Now called Daulatabad, in the dominion of the Nizam of Haidarabad. See Hunter's "Gazetteer," 2nd ed., vol. iv., p. 158.

† The defeat of Rāmadeva and the capture of Devagiri by Sultan 'Alāu'd-dīn occurred in A.D. 1296. See Elliot's "History of India," vol. iii., p. 149. In Hunter's "Gazetteer," and Balfour's "Encyclopædia," the date 1294 is given.

* "Early History of the Dekkan," 2nd ed., pp. 115 *et seq.*

chandra, ascended the throne of the Yādavas of Devagiri in Śaka 1193 (A.D. 1271), and died in Śaka 1231 (A.D. 1309), and was succeeded by his son Śaṅkara, who was slain in A.D. 1312. No reference whatever is made to Keśava Rāo, Bimba, or Pratāp Shāhū, the alleged sons of Rāmadeva, nor are their names, or the particulars given in this manuscript, to be found in any historical work.

11.

Add. 26,495.—Foll. 40; 22 in. by $6\frac{3}{4}$; about 25 lines, $6\frac{1}{2}$ in. long; carelessly written Nagari of the 19th century.

[William Erskine.]

गायकवाडाची वंशावळी

Gāyakavāḍāchī vaṃśāvalī.

A short account of the Gaikwars of Baroda, from the foundation of the State up to the commencement of the time of Ānanda Rāo.*

Heading: यादी गयकवाड यांची वैंसावळी ।

Begins: प्रथम पुरुस ज्रींगोजी गायकवाड मौजे भरे प्रांत कोंकण तालुके राणेमाळ येथील पाटील कोकरून होते कलम १। त्यांचे पोटी पीलाजी गायकवाड पुत्र झाला त्यांचे वयेववर्षे ७ तेव्हा गुरे चारुन होते ते समई येक दीवसी रानामध्ये गुरे चारता दोन प्रहरचे समई पीलाजीस नीद्रा आली तेव्हा सीतळ वृक्षाची छाया पाहुन पीलाजी बावा नीद्रीस्त झाले ते समई ईस्वरी कौतुक झाले ते सांगतो कलम २ ॥

The author commences by stating that the founder of the Gaikwar family was Jhingojī, Paṭel of the village of Bhare in the Konkan. Historians, however, generally agree in ascribing that distinction to his brother Dāmājī, the Paṭel of Davadi, a village near Poona. He was an officer in the Maratha army under the Senāpati Khaṇḍerāo Dābhāḍe, and greatly distinguished himself at the battle of Balapur (A.D. 1720), in which 'Ālam 'Alī Khān, supported by the Maratha forces, encountered the invading army of Asaf Jāh, the founder of the Niẕām dynasty at Haidarabad. As a reward for his services in this engagement, Rājā Shāhū of Satara conferred on him the title of Shamsher Bahādur, and made him second in command of the army.

Shortly after Dāmājī Gaikwar died, and, having no male issue, was succeeded by his nephew Pīlājī, the eldest son of Jhingojī. The author of these annals states that Pīlājī was specially favoured by the goddess Bhavānī. She appeared to him in a dream, as he lay asleep under a tree tending cattle, at the age of 7, and foretold that he and his descendants for seven generations should be rulers of Baroda. Pīlājī, was assassinated in A.D. 1732, having established the power of the Gaikwar family at Baroda on a firm footing.

The author recounts succinctly the fortunes of Dāmājī, the son of Pīlājī, and of the succeeding Gaikwar chiefs of Baroda. The history closes with the accession of Ānanda Rāo on the death of his father, Govinda Rāo (A.D. 1800), and a brief account of the revolt and defeat of his illegitimate half-brother Kānhojī Rāo, who had aspired to the throne, and concludes with the death of the Maratha general Rāvajī Apājī, which event took place in A.D. 1803.

A list of the Gaikwars, up to Ānanda Rāo, with the names of their male offspring, is appended. The manuscript consists of 40 separate leaves, bound in oblong folio, and written on one side only, the last leaf only excepted. No name of author, or scribe, is given.

* See "Rulers of Baroda," Bombay, 1879, p. 147; "Indian Chiefs," by Loke Nath Ghose, pt. i., p. 140; Hunter's "Gazetteer" (2nd ed.), vol. ii., p. 160.

12.

Add. 26,481 A.—Foll. 26; $9\frac{1}{4}$ in. by 7; about 20 lines, $5\frac{1}{4}$ in. long; neatly written in the 19th century. [William Erskine.]

A fair copy of the preceding manuscript.

13.

Add. 22,385 B.—Foll. 69—79; $8\frac{1}{2}$ in. by 6; 20 to 22 lines, $5\frac{1}{4}$ in. long; written on European paper, dated Śaka 1730 (A.D. 1808).

[Rev. Benjamin Webb.]

A short account in verse of Nārāyaṇa Rāo Peshwā, son of Bālājī Bājī Rāo.

Begins:

वंदूं आधि गजानन ॥ चौदा विद्याचें जे धन ॥
हरिहर ब्रह्मा चतुरानन ॥ मानव करिति विशेष ॥ १ ॥
पेशव्याचे वंशी विर ॥ येकापेक्षा येक रणधीर ॥
धरामा जिनर वीर ॥ क्षत्रि केलें असे जें ॥ २ ॥

The poem begins with a notice of Bālājī Bājī Rāo (son of Bājī Rāo Peshwā I., whom he succeeded in A.D. 1740), the death of his eldest son Viśvāsa Rāo on the battle-field of Panipat, in fighting against Aḥmad Shāh Abdālī (A.D. 1761), the accession of his second son Mādho Rāo I., who was succeeded by his third son, Nārāyaṇa Rāo (A.D. 1770).

The author briefly recounts the principal events in the short rule of Nārāyaṇa Rāo, and concludes with an account of his assassination (A.D. 1772), which he attributes to the machinations of his aunt, Ānandī Bāi, the wife of Raghunātha Rāo, who is commonly known as Rāghobā.

The poem is anonymous and without date. It consists of 236 verses written in the Ovī metre.

The scribe's colophon is dated Poona, Saturday, the 5th Āśvina-*sudi*, Śaka 1730, the Vibhava *saṃvatsara* (A.D. 1808).

Colophon: मिति शके १७३० विभव नाम संवत्सरे अश्विन शुद्ध ५ मंदवासर मुकाम पुणे समाप्त जाहलि असे ॥

14.

Add. 26,477 B.—Foll. 15—41; $9\frac{1}{4}$ in. by $7\frac{1}{4}$; 18 lines, $6\frac{1}{2}$ in. long; neatly written in Modi characters in the 19th century.

[William Erskine.]

बखर राज्यांची व पेशव्यांची

Rājyāṇchī wa Peshwyāṇchī bakhar.

A brief account of the Marathi rulers and Peshwās from the time of Śivājī to the appointment of Mādho Rāo II. as Peshwā (A.D. 1772).

Begins: श्रीमंत माहाराज राजश्री सवाई माधव राव याणी आपले फडनवीस व चिटनवीस सचींव मंत्री आदि करून बसून आपणास पटनाहाल्यावर पांच साहा वर्षाने विचारिलें की आमहांस तीर्थरूप आज श्रीमंत नाना साहेब याज पासून करतुत्व केल्याले ऐकिले नाही आमचे मुल पुरुष या देशास प्रथमारंभी कोण आले आपलास कोणास ठाऊक असल्याने ॥

This account appears to be a modern composition, probably written specially for Mr. Erskine. It professes in the prologue to have been compiled by the officials in the service of Mādho Rāo in accordance with his request for information regarding the life and exploits of the former Marathi rulers.

15.

Add. 26,481 B.—Foll. 28—56; $9\frac{1}{4}$ in. by $7\frac{1}{4}$; 15 lines, $6\frac{1}{2}$ in. long; written in Modi characters in the 19th century.

[William Erskine.]

A copy of the preceding, written apparently by the same hand.

16.

Or. 2665.—Foll. 4; 12 lines, 8 in. by 9; transcribed in A.D. 1874, on thin European paper, by one Vināyaka Raghunātha Kāle, at Kolhapur.

Transcript of the Kauthem copper-plate. See the Sanskrit MS. Catalogue, no. 529, p. 221*a*.

The transcription of the Sanskrit original inscription, "which is a rough and unskilled eye-copy," is followed by a Marathi translation and a brief account of the inscription by

the transcriber. The translation begins:—सर्वव्यापक विष्णुचे प्रगट जाहले जे वराहरूपी शरिर ते सर्वोत्कर्षें करून शोभतें त्या शरीरें करून समुद्र खळबळून गेला ॥ It is headed, "Transcription into Marathi of an ancient copper plate in Sanscrit containing an account of the Chalukya Dynasty by Vinayaka Raghunath Kale, Sadar Amina Kolapur. 1874 A.D."

III. LETTERS AND OFFICIAL DOCUMENTS.

17.

Add. 26,502.—Foll. 22. A collection of papers relating to the disputed possession of certain villages in the Ratnagiri District of the Konkan. [William Erskine.]

It appears from the documents contained in this volume that, during the reign of Muḥammad 'Ādil Shāh of the Bijapur Dynasty (A.D. 1626—56), twelve villages in the District of Ratnagiri had been assigned as a *jyotirvṛitti*, or grant for the maintenance of a family of astrologers. When Tulajī Angre succeeded the pirate admiral Kānhojī Angre (A.D. 1745) in possession of the strip of country on the sea-board of the Konkan, including Ratnagiri, these villages were in the possession of Ballāla Pānvaskar, son of Gaṇeśa. After the defeat of Tulajī Angre, and the recovery of this tract of country (A.D. 1756), Khaṇḍojī Mānkar, a general in the army of the Peshwā Bālājī Bājī Rāo, commonly known as Nānā Sāhib (A.D. 1740—1761), dispossessed Ballāla of four of the villages, viz. Golap, Vaingi, Kolambe, and Phansap, and gave them to Dinkar Varvaḍekar, the son of Mahādeva. Thereupon Ballāla Pānvaskar sought redress from the Marathi ruler Sadāśiva Bhāu. The dispute was referred for adjudication to Nāro Āpājī, and, after five years of unsuccessful litigation, was made over to a court of arbitrators presided over by Bālakṛishṇa Śāstrī, and after him by Rāma Śāstrī. This able councillor and adviser of the Peshwā took up the case in the Pramādi *saṃvatsara*, i.e. A.D. 1758-59. The dispute went on year after year, and in A.D. 1773 Rāma Śāstrī, disgusted at the assassination of Nārāyan Rāo (A.D. 1772), the brother and successor of the Peshwā Mādho Rāo I., son of Bālājī Bājī Rāo, who was slain on the battle-field of Panipat (A.D. 1761), left the service of the Maratha government, and retired to Benares, without having arrived at any decision in the case.

Matters remained in this unsettled state for many years, till at last Vāsudeva, the son of Sadāśiva, Jośī of Pānvas, strenuously prosecuted the claim of Ballāla Pānvaskar, and in Śaka 1725 (A.D. 1803) urged the settlement of the dispute before the Peshwā Bājī Rāo II., who had succeeded Mādho Rāo II. in A.D. 1795. The year following matters came to a climax by the confiscation of the remaining eight villages by order of Bālājī Rāma, Sūbedār of Ratnagiri. The case was then thoroughly investigated at Poona by the Peshwā, and terminated in the re-instatement of the family of Pānvaskar to the possession of the whole of their ancestral property of 12 villages in Saka 1727, the Krodhana *saṃvatsara* = A.D. 1805.

The papers contained in this volume are briefly as follows:—

I. Foll. 1—6. A poetical account of the history of the case, in 3 chapters (*adhyāya*), entitled Vṛittivijaya, by Pāṇḍuraṅga.

Begins:

वंदिला श्री सिद्धि विनायक ॥ सौख्यदाता तो अवश्यक ॥
वंदू शारदा भक्तरक्षक ॥ वरदात्री स्वामिनी ॥ १ ॥
वंदू कुलदेव वाडेश्वर ॥ योगेश्वरी देवी मनोहर ॥
आराध्य लिंग तदुत्तर ॥ विश्वेश्वर वंदिला ॥ २ ॥
परशुराम क्षेत्र जाण ॥ नाम तयाचें कोंकण ॥
तेथोल काहिं वृत्ति कारण ॥ सांगेन ते परिसावे ॥ ३ ॥
राजापुर नामे प्रांत ॥ रत्नगिरी तालुका त्यांत ॥
त्याचे पोटीं विख्यात ॥ पावस तर्फ या नामे ॥ ४ ॥

Colophon to the last chapter:—

वृत्तिविजय ग्रंथ सुंदर ॥ संमत निवाड पत्राधार ॥
पांडुरंग वदे सुंदर ॥ तृतीयोध्याय सुरसहा ॥ ६२ ॥

The poem has been corrected in several places, and appears to be a draft written by the author, just after the final disposal of the lawsuit. Appended to the poem are some roughly scribbled additional verses, in which appears the date of the decision, the 14th day of Mārgaśirsha-*badi*, Śaka 1727, the Krodhana *saṃvatsara* (A.D. 1805).

II. Foll. 7—15. Copies of two metrical accounts of the case, entitled Vādamārtaṇḍa. The first is imperfect, beginning at verse 12. It was written by an anonymous member of the family of astrologers.* The date of composition, the Pramoda *saṃvatsara* (A.D. 1810-11), is given in verse 87.

The scribe, Chintāmaṇi Yajneśvara Śarmā, completed the transcription in the month Phālguṇa of the Bahudhānya *saṃvatsara* (A.D. 1818).

III. Foll. 16—18. Another poem, called Vṛittivijaya, also by Pāṇḍuraṅga, and in 3 chapters (*sarga*). It appears to be the author's draft of another and more detailed account of the case, written probably in supersession of the poem contained in foll. 1—6. The date of final decision is given in v. 43, (fol. 18).

शक सत्राशत तदुपरि ॥ सत्ताविस चालतें असे वर्ष ॥
क्रधन संवत्सर जो ॥ पत्रें त्या माजि होति सद्वर्ष ॥ ४३ ॥

IV. Fol. 19. A copy of an undated petition, in verse, submitted by the plaintiff to the Peshwā Mādho Rāo II.

Heading:

श्रीशाहु नृपति प्रधान सुते पौत्रीं सत्य विज्ञापना ॥
श्रीनाना प्रिय माधवास हित हें नारायणी प्रार्थना ॥

Begins:

शिष्य पांवस्कर ज्योतिर्विद प्रार्थितो ॥
स्वज्योतिर्विद्वृत्ति वादसमरीं श्रीमत्कृपा इछितो ॥ १ ॥
वर्षें द्वादश पार्थिवांत तुमच्या राज्यांत मी वर्ततों ॥
धर्मे न्याय तुम्ही कराल इतिहास प्रोक्त हें इछितों ॥ २ ॥

The poem, called in the colophon Vādachintāmaṇi, is in 44 verses. In it Ballāla Pānvaskar complains of the manner in which the case was being conducted by Rāma Śāstrī and his "evil adviser" (कुमंत्री) Morohari. As Rāma Śāstrī retired in A.D. 1773, this petition was probably written shortly after the accession of Mādho Rāo in A.D. 1772.

V. Fol. 20. A copy of the same petition, containing several additional verses, 86 in all.

Ending: इति श्री गणेश दैवज्ञसुत बल्लाळ ज्योतिषिणा अयं वादचिंतामणि ग्रंथः कृतः ॥

VI. Foll. 21. A copy of a petition by Ballāḷa (misspelt Bāḷa बाळ) Pānvaskar, addressed to Rāvajī Svāmī, and dated the 7th Āśvina-*badi*, Śaka 1684, the Chitrabhānu *saṃvatsara* (A.D. 1762). This was the year after the death of the Peshwā Bālājī Bājī Rāo, who was succeeded by Mādho Rāo I., and appears to have been known as Rāvajī Svāmī. The plaintiff gives a short account of his having been dispossessed of four

* ज्योतिर्वित्कुल किंकरें स्वकुल जाहें काव्य विस्तारिलें. See v. 91.

villages, and of the prolonged trial before the appointed adjudicators. He is doubtful of obtaining redress at the hands of Rāma Śāstrī, and requests that the case may be tried by another court of arbitrators, or by the Peshwā himself, and agrees to abide by their decision.

VII. Fol. 22. A copy of a statement of claim by the plaintiff, in verse. It bears no date, but appears to have been written just after the case was transferred from the court presided over by Bālakṛishṇa Śāstrī to the adjudication of Rāma Śāstrī. An endorsement on the back of the document states that in the Śaka year 1680, the Pramādi *saṃvatsara* (A.D. 1759), Dinkar Pant Varvaḍekar (the defendant) stated his case before Rāma Śāstrī and other arbitrators.

18.

Add. 26,493.—A number of sheets pasted together, 21 feet in length, by 5½ in.; written in Modi characters on both sides of the paper, dated Śaka 1730 (A.D. 1808).

A petition addressed to Mr. Jonathan Duncan, Governor of Bombay (Dec. 1795—1811), by Malhār Rāo Gaikwar, Jāgirdār of Kadi in Gujarat.

Heading: आरज हनरावेल जोनाथन डंकण इस्कोवेर प्रजोदेत गोवर्णदोर जनराल जंजीरे मुंबई हकीगत राजेश्री मल्हर राव गायेकावाड हिंमत वहादर सवस्थान कडी येथील प्रकरण तपसील ॥

Begins: श्रीमंत रघुनाथ बाजी राव पंत प्रधान साहिबी गोविंद राव गायेकवाड यास वस्त्रे देऊन गुजराथीस रवाणा केले ते वेळेस आमचा फडनीस सिवराम कृष्ण राव तेथे श्रीमंताजवळ होता ॥

Mr. F. A. H. Elliot, in his "Rulers of Baroda" (Bombay, 1879), has written a full account of the hostilities between Malhār Rāo Gaikwar of Kadi and Govinda Rāo, the recognized Maharaja of Gujarat, the intervention of the British Government during the governorship of Mr. Duncan, the defeat of the Jāgirdār at Kadi (A.D. 1801), his escape, and subsequent capture and exile as a prisoner at large at Bombay in A.D. 1802.

In the present petition the exiled prisoner lays before Mr. Duncan a long statement of his claims, written apparently at his dictation.

The date is given at the end in the Śaka, Saṃvat, and Sūr or Arabic years, as follows:—

लिहिलो मिति आशाढ शु ॥ १३ शके १७३० प्रभव नाम संवत्सरे संवत १८६५ सूर तीसा मयातेन व अलफ ॥

19.

Add. 26,505.—Foll. 49; a collection of private letters to and from the Peshwā Bājī Rāo II., with other papers. [WILLIAM ERSKINE.]

Bājī Rāo II. succeeded Mādho Rāo II. as Peshwā in Śaka 1694 (A.D. 1772), and was deposed in Śaka 1740 (A.D. 1818). He was married to Varaṇāsībāi, the daughter of Hari Rāmachandra Devadhara, or Ḍhamaḍhere, by which name the family is best known. He appears to have incurred the displeasure of the Peshwā, and was obliged to leave Poona and reside at Benares. His wife, Lakshmībāi, his brother, Pāṇḍuraṅga Rāmachandra, generally called Aṇṇā Ḍhamaḍhere, his brother's wife, Suguṇābāi, and other relatives were living with him at Benares. There are several letters written from that city by members of the Ḍhamaḍhere family, requesting, amongst other domestic matters, that the Peshwā would restore them to favour once more.

Two letters, one from Jīubāi Chāpekar, the other from Pārvatībāi Parānjapī, also written from Benares, congratulate Bājī Rāo on the birth of a daughter, called Kṛishṇābāi. There is also a letter from Nīrūbāi, a lady residing at Poona, who had attended Varaṇāsībāi during an illness. It does not appear who these ladies were, but it is evident they were intimate friends of the Peshwā.

The most interesting letters in this collec-

tion are those of Varaṇāsībāi, her daughter Krishṇābāi, and her sister Veṇūbāi, familiarly known as Kūśī, who had not gone with her father to Benares. These are in the ladies' own handwriting. They are not only excellent specimens of epistolary composition, but are also very neatly written in a large and clear Modi hand. The paper on which they are written is sprinkled and decorated with gold paint.

There are only 3 letters from the Peshwā, written apparently by his secretary. One is addressed to Satyabhāmābāi Ḍhamaḍhere, the other two to Lakshmībāi, his mother-in-law.

The day of the month on which the letters were written is stated, but not the year. There are, however, with the letters, several memos referring to matters of business, written apparently about the same time. These are variously dated from Śaka 1736 to 1738 (A.D. 1814—1816).

A note in English at the head of each letter, probably written by Mr. Erskine, gives the name of the writer and of the person to whom the letter is addressed.

IV. PHILOLOGY.

A. *GRAMMAR.*

20.

Add. 26,598.—Foll. 91 ; 13¼ in. by 8¼ ; written on European paper, water-marked "Curteis & Son, 1806." [William Erskine.]

A grammar of the Marathi language, by Dr. J. Leyden.

The grammar is elementary, and, more or less, in an unfinished state. There is no special chapter on Syntax, but the latter part of the work contains a large number of useful and idiomatic phrases, chiefly on the syntax of the tenses and participles. There are also long lists of Adverbs and Adverbial phrases.

21.

Or. 2730.—Foll. 553 ; 8 in. by 6 ; written on thin European paper, stamped 1872 in the corner. [A. C. Burnell.]

A Konkani Grammar, by the Rev. Pio Noronha.

Mr. A. C. Burnell, for whom this grammar was composed, has furnished some useful particulars on the Konkani language and literature in No. 1 of his "Specimens of S. Indian Dialects" (Mangalore, 1873). He says, "But little trouble is sufficient to convince a philologist that Koṅkaṇī is a sister language to Mahrāṭhi, and that it has claims to be considered a distinct Neo-āryan language, but much influenced by the so-called Dravidian languages. It also has a large literature, mostly dating from the glorious times of the early Portuguese rule at Goa, and due to the surprising zeal and abilities of the former Jesuits . . . This language has three principal dialects ; the Northern (now almost merged in Mahrāṭhī), that of Goa, and the southern or Canara dialect."

Father Thomas Estevão (Stephens, a student of New College, Oxford) is the author of a grammar of the Goanese dialect of Konkani, written in Portuguese, which appears to have been originally printed about A.D. 1640. A second edition, enlarged by Father Diogo Ribeiro, and entitled "Arte de Lingoa Canarin," was published at Goa in 1857, with a Portuguese translation of a

note on the geographical distribution of the principal languages of India by Sir Erskine Perry, late Chief Justice of Bombay,* and an introduction by the editor, J. H. da Cunha Rivara, Chief Secretary to the Portuguese Government at Goa, in which he gives an interesting historical account of the Konkani language, with a bibliography, and extracts from the "Puranas" of Father Estevão, and poems by other Roman Catholic missionaries at Goa.

The present manuscript contains a grammar of the Southern dialect of Konkani, spoken in the province of Canara, and especially at Mangalore. Mr. Burnell has written the following note on the fly-leaf: "This Koṉkaṉī Grammar was written for me by a Catholic priest at Mangalore named Noronha; he was a Koṉkaṉī by race, and had devoted much time to the study of his native language. (1873-4.) A.B."

A grammar of this Southern dialect, written by the late Father A. F. X. Maffei, was published at Mangalore, 1882. "In 1892 he published another Konkani grammar, a much improved, though shorter and easier, edition of the first."† He is also the author of an English-Konkani and a Konkani-English Dictionary, Mangalore, 1883.

22.

Or. 2729.—Foll. 508; 10 in. by $7\frac{1}{2}$; written on English paper, water-marked "Dorling & Gregory, London, 1875."

[A. C. BURNELL.]

A copy of the preceding manuscript, neatly written on one side only of each sheet of paper.

At the end of the volume (fol. 508) is appended a Konkani translation of the Lord's Prayer in Roman characters headed:— "Orthographic System adopted by Rev. J. P. Noronha in Conkany Grammar."

B. *LEXICOGRAPHY.*

23.

Add. 26,595.—Foll. 1—18; 10 in. by $7\frac{3}{4}$; written on European paper, water-marked "J. Ruse, 1804." [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, with synonyms. The Marathi words are written in the Modi character.

V. POETRY.

24.

Add. 22,389.—Foll. 119; $4\frac{1}{2}$ in. by $8\frac{3}{4}$; 9 lines, $6\frac{1}{4}$ in. long; neatly written, with ruled margins, dated A.D. 1814.

[REV. BENJAMIN WEBB.]

विवेकसिंधु

Vivekasindhu.

A Vedānta metaphysical treatise in verse, by Mukundarāja.

Begins:

श्रीहरंजगदाधारंमरविंदाक्षमक्षरं ॥
अभिवंद्यात्मविज्ञानोपदेशविधिरुच्यते ॥ १ ॥

जय जय जी चंद्रमौळी ॥ माते कृपादृष्टि न्याहाळी ॥
तरीच पावेन न्व्हाळी ॥ ब्रह्मसुखाचि ॥ १ ॥

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* Appeared originally in the Journal of the Bombay Roy. Asiatic Soc., Jan. 1853, and reprinted in the author's "Bird's-eye View of India" (chap. xl.), London, 1855.

† "A Short Sketch of Father A. F. X. Maffei," p. 8, Mangalore, 1899.

तुं ब्रह्मरसाचा पुतळा ॥ विस्वाचा जिव्हाळा ॥
सुखाचिया सुकाळा ॥ तुं परम पुरुषा ॥ २ ॥
तुं निर्गुण निराकार ॥ निसंग निर्विकार ॥
तुझिया स्वरूपाचा पार ॥ नेणवे ब्रह्मादिका ॥ ३ ॥

Mukundarāja, the oldest Marathi poet, flourished in the latter part of the 12th century. Vāmāna Dājī Ok, the editor of the Kāvyasangraha,* has published two *padas* by this poet, in a footnote to which he states that Mukundarāja was a Deśastha Brahman of Ambe (जोगाईचें आंबें), the present Mominabad, in the dominions of the Nizam of Haidarabad. This city was formerly the capital of the Yādava Jayantapāla, for whose instruction this work was composed.

The author states, in verse 55 of the seventh chapter (fol. 51*b*), that he wrote this work at the instance of Jaitpāḷa, the son of Ballāḷa, and grandson of Narasiṃha.

नरशिंहाचा बल्हाळ ॥ तयाचा कुमर जैतपाळ ॥
तेणे करविला हा रोळ ॥ ग्रंथ रचनेचा ॥ ५५ ॥

Ballāḷa was the son of the Hoysaḷa Yādava Narasiṃha, who encountered and defeated Bhillama, king of Devagiri, and became sovereign of Kuntala in Śaka 1114 (A.D. 1192). Dr. Bhandarkar, who has furnished these particulars,† makes no mention of Jaitpāḷa, the son of Ballāḷa. He evidently did not succeed to the kingdom conquered by his father, as Ballāḷa was subsequently defeated by Siṅghaṇa, son of Jaitrapāḷa and grandson of Bhillama, and deprived of his dominions, about the Śaka year 1135 (A.D. 1213).

Mr. Molesworth‡ assigns the 14th century to Mukundarāja, and places him after Jñānadeva in point of time; but that poet came quite a century after Mukundarāja, and lived during the reign of Rāmadeva. His commentary to the Bhagavadgītā bears the date Śaka 1212 (A.D. 1290). See no. 52.

The Vivekasindhu is written in the form of a dialogue between the author and his disciples on the nature of the soul, based on the teachings of the Upanishads. It consists of 18 chapters (*adhyāya*, or *prakaraṇa*) divided into two parts, the first (*pūrvārdha*) containing 7, the latter (*uttarārdha*) 11 chapters. This copy agrees in the main with the printed edition,* except that emendations have been made in the spelling of words, and archaic forms, of the original.

Mukundarāja is also the author of another philosophical work, entitled Paramāmṛita, the teachings of which are those of the Śaiva school of Śaṅkara Āchārya. He is also said to have written a Tantric treatise in verse, called Pavanavijaya.†

Colophon: इति श्रीमद्विवेकसिंधौ संव्हारक्रमे गुरुशिष्य संवादें गुरुमाहात्म्य कथनं नाम येकादशोप्रकरणं अष्टादशोध्याय ॥

The following note, referring to the cost of transcription, occurs on the last page :—"18 adyas, 2250 sloks, at $3\frac{1}{2}$ Rs. p. 1000. June 1814."

25.

Add. 26,487.—Foll. 181; $3\frac{3}{4}$ in. by 8; 7 lines, 5 to $5\frac{1}{2}$ in. long; neatly written, with ruled margins; dated Śaka 1717 (A.D. 1795).
[William Erskine.]

Another copy of the preceding.

The colophon gives the date of transcription, Thursday, the 5th Bhādra-*badi*, Śaka 1717, the Rākshasa *saṃvatsara*.

शकें १७१७ राक्षेसो नाम संवत्सरें महामासोतंमासे पुरुसोतंमा भाद्रपद पंचमीं गुरुवारे तद्दिनी संपुर्णमस्तु ॥

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* Vol. xiii., "Collection of Marâṭhî Padas," Bombay, 1894, p. 1.

† "Early History of the Dekkan," 2nd ed., Bombay, 1895, pp. 106—108.

‡ Marathi Dictionary, Preface, p. xxvii.

* Edited, with a glossary, by Rāvajī S'rīdhara Gondhaḷekar, Poona, 1875.

† Printed at Poona, 1877.

26.

Add. 26,417 C.—Foll. 72—92; 8¼ in. by 6; 15 lines, 5 in. long; careless modern hand. [WILLIAM ERSKINE.]

अपरोक्षानुभूति

Aparokshānubhūti.

The Sanskrit text of the Vedantic poem of Śaṅkara Āchārya, accompanied by a Marathi metrical version, entitled Samaślokī, by Vāmana.

Begins:

वंदुनि श्रीमुकुंदातें आपरोक्षानुभूतिचि ॥
समश्लोकी करितसें टीका मूळाच सारिखि ॥ १ ॥

Vāmana, the son of Nṛihari Paṇḍita, was a Deśastha Brahman, of the Śāṇḍilya gotra, a worshipper of Vishṇu, and a Jośī of the village of Kore, in the District of Satara. He was well versed in Sanskrit, and his compositions include several versions of Sanskrit Vedānta texts. He is said to have been the first to introduce the Sanskrit *śloka* metre in Marathi. According to A. K. Kher,* he died in A.D. 1673. An excellent collection of his works, with critical and explanatory notes, is in course of publication by the editors of the "Kāvyasaṅgraha."

The present Marathi version was lithographed with the text at Bombay in Śaka 1778 (A.D. 1856). See also Vāmanī grantha, vol. iv., pp. 181—200.

27.

Add. 26,490.—Foll. 94; 4 in. by 8½; 9 lines, 6¾ in. long; neatly written, but with many mistakes in spelling, with ruled margins, on European paper, water-marked "J. Whatman, 1801"; dated Śaka 1732 (A.D. 1810). [WILLIAM ERSKINE.]

निगमसार

Nigamasāra.

A Vedantic metaphysical treatise in verse, by Vāmana.

Begins:

जय जय कल्याणनिलया ॥ जय ज[य] करुणावरुणालया ॥
जय जय सर्वाश्रया ॥ परमंगळा गोविंदा ॥ १ ॥
जय जय भागवतोत्तमा ॥ जय जय सर्वोत्तमा ॥
जय देवतासार्वभोमा ॥ अनादिपुरुषा ॥ २ ॥

The work is written in the Ovi metre, and is divided into 9 chapters (*adhyāya*). It has been printed in the Vāmanī grantha, or Works of Vāmana, vol. iv., pp. 1—56.

Colophon: इति श्रीमन्निगमसारे॥ उपनिपतप्रर्यानुमारे॥ [scl. उपनिषत्तात्पर्यानुसारे] वेदभूलोकभाषावतारे ॥ नवमोध्यायः ॥ ९ ॥ शके सत्रासे बतिस प्रमोध नाम संवत्सरे श्रावण मासे शुद्ध प्रतिपदा तिथ्यां भोमवासरस्तु शुभंभवतु ॥

28.

Or. 4850.—Foll. 346; 6 in. by 12; 12 lines, 9½ in. long; carelessly written, dated Śaka 1717 (A.D. 1795).

दासबोध

Dāsabodha.

An exposition of the teachings of Vedānta philosophy in verse, by Rāmadāsa Svāmī.

Begins:

श्रोते पुसति कोण ग्रंथ ॥ काय बोलिले जी येथें ॥
श्रवण केलि याने प्राप्त ॥ काय आहे ॥ १ ॥
ग्रंथ नाम दासबोध ॥ गुरुशिष्याचा संवाद ॥
येथें बोलिला विषद ॥ भक्तिमार्ग ॥ २ ॥

Rāmadāsa Svāmī, the founder of the Rāmadāsī sect of Vaishṇavas, was born in Śaka 1530 (A.D. 1608). He is one of the most popular writers on the teachings of Vedānta philosophy, and was the spiritual preceptor, as well as the favourite companion and adviser, of Śivājī. It is said that on

* "Higher Anglo-Marathi Grammar," Poona, 1895, p. 450. See also "Selections from Maráṭhí Poets," by Parshuram Pant Godbole, Bombay, 1878, p. 60.

one occasion that monarch, in appreciation of the mental superiority of Rāmadāsa, proposed to make over his kingdom to him, but the poet declined to accept so onerous a charge.

Mr. A. K. Kher, in a short notice of Rāmadāsa appended to his "Higher Anglo-Marathi Grammar," says that he "was the son of a Deshastha Rigwedi Brahmin named Suryopant, a resident of the village Jam on the Godavari. His original name was Narayan, but he was afterwards called Ramdas on account of his disinterested devotion towards Rama. His elder brother was Gangadhar, popularly known as Rami Ramdas, who is the author of a work named Bhacti Rahasya. . . . He wandered as a pilgrim for a greater part of his life, and ultimately resided at the fort of Parali, near Satara," where he died in Śaka 1603 (A.D. 1681), at the age of 73, a year after the death of his royal master.

An extensive biography of Rāmadāsa, dealing more particularly with the history of the Marathas during his lifetime, and the exploits of Śivājī, has been published by Govardhanadāsa Lakshmīdāsa.* The author of this work ascribes the birth of Gaṅgādhara (Śaka 1527=A.D. 1605), and of his younger brother Rāmadāsa, to the efficacy of a boon granted by the sun-god Sūryanārāyaṇa to their father Sūryajī Panta, as a reward for his steadfast devotion to that deity. Gaṅgādhara is popularly regarded as an incarnation of Sūryanārāyaṇa, and Rāmadāsa of the wind-god Māruti.

The present manuscript agrees closely with the printed editions of this work. It is written in the Ovī metre, in the form of a dialogue between a Guru and his disciple, and is divided into 20 Cantos (*daśaka*), which are subdivided into chapters (*samāsa*), aggregating 200 in all.

* "Rāmadāsa Svāmīche charitrāṇchī bakhar," Bombay, 1889 (2nd ed.). See also an account of Rāmadāsa by Mr. H. A. Acworth in his "Lecture on Marathi Poets," which appeared in the "Times of India," 26 Dec., 1891, p. 8.

The copy was made by an anonymous scribe, and completed on Thursday, the 11th Pausha-*badi*, Śaka 1717, the Rākshasa *saṃvatsara*.

Colophon: शके १७१७ राक्षसनाम संवत्सरे पौष कृष्ण ११ येकादशी गुरुवासरे तदीने श्रीदासबोध ग्रंथ संपूर्णनमस्तु ॥

29.

Add. 26,474.—Foll. 78; 8¼ in. by 6½; 22 to 24 lines, 5½ in. long, in double columns; written in a clear Nagari hand; dated Śaka 1729 (A.D. 1807). [WILLIAM ERSKINE.]

कौतुहळ रामायण

Kautuhala Rāmāyaṇa.

The history of Rāma in verse. An abridged metrical version of the Sanskrit Rāmāyaṇa, by Mukteśvara.

Begins:

रघुकुळदियकाचें नाम वाचे वसों दे ।
विषयरतिसुखाचा काम जीवीं नसों दे ॥
गग तुज नलगे तो मुक्तिचिंता करावी ।
परमगति वरावी मुक्तनाथा कवींद्रा * ॥ १ ॥

Mukteśvara flourished in the early part of the 17th century. According to Paraśurāma Panta Goḍbole,† he was a Deśastha Brahman of Paithan, the son of Viśvambhara by Līlā Bāi, the daughter of the poet Ekanātha. He was born in Śaka 1531 (A.D. 1609). He is said to have been dumb from his birth to a late age, but eventually recovered the power of speech by the favour of the god Ekanātha.

This Rāmāyaṇa of Mukteśvara has been printed at Bombay, 1891, with critical and explanatory notes by Janārdana Bāḷājī Moḍak, and Vāmana Dājī Ok, the editors of the "Kāvyasaṅgraha." The poem is in seven kāṇḍas, named after those of the Sanskrit

* परमगति विमुक्ती श्राप लागे वराया in printed edition.

† "Selections from the Maráṭhí Poets," p. 115 (Bombay, 1878).

epic. The first verse in the present copy is the fifth in the printed edition.

Muktesvara has also written an abridged metrical version of the Mahābhārata, which is in course of publication by the editors of the Kāvyasaṅgraha.

This copy was made by Vishṇu Bhaṭṭa Jambhekara, and completed on the 11th day of Bhadra-*sudi*, Śaka 1729, the Prabhava *saṃvatsara* (A.D. 1807).

Colophon : इति श्री कौतुहळ रामायणे उत्तरकांडं संपूर्णं ॥ शके १७२९ प्रभवाब्दे भाद्रपद शुक्लैकादश्यां इदं पुस्तकं समाप्तं कृतं जंभेकर विष्णु भट्टेन लिखितं ॥

30.

Add. 22,385 A.—Foll. 68 (original foliation १–७०) ; 9 in. by 7 ; 22 to 24 lines, 6 in. long, in double columns ; written on English paper, water-marked "H. Willmott, 1810" ; dated Śaka 1735 (A.D. 1813).

[Rev. Benjamin Webb.]

Another copy.

This copy is defective, foll. ५२ and ५९ being missing. It was completed on the 2nd of Pausha-*sudi*, Śaka 1735, the Śrīmukha *saṃvatsara* (A.D. 1813).

Colophon: इति श्री कौतूहलरामायणे उत्तरकांडं संपूर्णं शुभंभवतु ॥ शके १७३५ श्रीमुख नामाब्दें पौषें शुक्लें तृतीयामंदौ-रात्रै द्वितीयामं संपूर्णमिदं पुस्तकं स्वार्थं परोपकारार्थं ॥ श्री-रामचंद्रार्पणं ॥

31.

Add. 26,508.—Foll. 293 ; $5\frac{3}{4}$ in. by 9 ; 10 to 20 lines, 6 and 7 in. long ; dated Śaka 1712 (A.D. 1791). [William Erskine.]

आदिपर्व

Ādiparva.

A metrical translation of the Ādiparva, or first book of the Mahābhārata, by Mukteśvara.

After two verses of invocation the text begins :—

ॐ नमो विश्वंभरा स्वामि ॥ तुझ्ये स्वरूपपरब्रह्म ॥
पंचायतन पंचनामि ॥ कल्पोज्ञोति अवयव ॥ १ ॥
तेथे शिव तो निज मस्तक ॥ विष्णुमूर्ये द्वयहस्तक ॥
सव्यचरण विनायक ॥ वाम तो शक्ति साजिरि ॥ २ ॥

The translation is in 50 *adhyāyas*, each having a separate native foliation.

Mukteśvara's complete translation of the Mahābhārata is being published in the Kāvyasaṅgraha. The Ādiparva, edited with critical and explanatory notes by Vāmana Dājī Ok, was printed at Bombay in 1893.

This copy was completed on Monday, the 2nd Kārtika-*badi*, Śaka 1712, the Sādhāraṇa *saṃvatsara* (the 31st October, 1791), for Kṛishṇarāva and Viṭhṭhalarāva, sons of Śivarāma Jośī, Kulakarṇī of the village of Vagholi, in the *taluk* Junnar of the District of Poona.

Colophon : शकें १७१२ साधारण नां सवत्सरें कार्तिक कृष्णपक्ष द्वितीया ॥ २ ॥ ईंदुवासरें तद्दिनि ईदं पुस्तक संपुर्ण ॥ हे पुस्तक कृष्णराव शिवराम व विठलराव शिवराम जोसि कुळकर्णि मौजे वाघोलि प्रांत पुणें तरप हावेलि सरकार जुन्नर याचें असें ॥ स्वार्थपरमार्थ ॥

32.

Add. 26,513 A.—Foll. 18 ; 5 in. by $8\frac{1}{2}$; 13 lines, 6 to 7 in. long, with ruled margins, written apparently in the 19th century.

[William Erskine.]

A fragment, containing the 30th and 31st Adhyāyas of the Ādiparva of Mukteśvara's translation of the Mahābhārata.

The manuscript is imperfect ; the first two leaves, also ९, १० and the last leaf (१७) of the 30th Adhyāya are missing. The 31st Adhyāya, in 10 leaves, is complete.

33.

Add. 26,514.—Foll. 103 ; 4 in. by 6 ; written by several hands in 18th century Devanagari.

[William Erskine.]

A miscellaneous collection of religious poems and Abhangas, written mostly on one side only of each leaf.

The Abhangas are chiefly by Tukārāma, one of the most distinguished and popular of the Marathi poets. Pandit Vishṇu Paraśurāma Śāstrī has edited a complete collection of his poems, in two volumes, containing between 4000 and 5000 Abhangas.* To it is prefixed an introduction in English by Janārdana Sakhārāma Gādgil, giving an account of the life and works of the poet. In it he states that "Tukáráma was by caste a Súdra and by profession a Váṇí or corn-chandler and retail dealer. He was born, and lived, in the village of Dehú, about sixteen miles north-west of Púná. The correct date of his birth appears to be the year of Śáliváhana 1530, or the year of Christ 1608 . . . The date of his death, or rather disappearance from Dehú, has been accurately mentioned in the following Collection to be the 2nd of Phálgun, Monday morning, Śake 1571, the name of the year being Virodhi. The corresponding year of Christ is 1649." See also Molesworth's Marathi Dictionary, preface, p. xxvii. According to Paraśurāma Panta Goḍbole,† Tukārāma was born in Śaka 1510 (A.D. 1588) and died in Śaka 1551 (A.D. 1629).

34.

Add. 26,417 A.—Foll. 62 ; 8 in. by 6 ; about 22 lines, 5½ in. long ; dated Śaka [elapsed] 1692 (A.D. 1770).

[William Erskine.]

भर्तृहरिशतक

Bhartrihari-śataka.

The Sanskrit text of the Śatakas of Bhartrihari, here called Subhāshitaratnāvalī, accompanied by a Marathi metrical version by a poet called Tukā. See the Skt. Cat. no. 256, p. 99*b*.

Each verse of the text is followed by its Marathi translation (*ṭīkā*). The first verse of Nītiśataka begins:—

देश काळ नसे रूप ज्ञान देह अनंत तो ॥
शात श्री स्वकाश्यात्मा नमस्कार तया असो ॥ १ ॥

The translator Tukā is in all probability the celebrated poet Tukārāma. See the preceding.

Colophon : इति भर्तृहरीयोगींद्रकृत सुभाषितरत्नावल्यां वैराग्यशतकं संपूर्णं ॥ ॥ इति भर्तृहरीयोगींद्रकृत सुभाषित वैराग्यशंवरी केली टीका तुका ह्मणे ॥ ॥ शके १६९२ विकृति संवत्सर ज्येष्ठ वद्य द्वादशी भौमवार तद्दिनेनिति शृंगार वैराग्यशतकं समाप्तं ॥

35.

Add. 22,392.—Foll. 60 ; 4 in. by 7 ; 7 to 9 lines, 5¼ in. long, with ruled margins, apparently written in the 19th century.

[Rev. Benjamin Webb.]

A. Foll. 1—25.

लहु आख्यान

Lahu-ākhyāna.

A poem by Ananta Kavi, on the story of Lava and Kuśa, the twin sons of Rāma.

Begins :

तें यज्ञकंकण करांबुज राघवातें ॥
शत्रुघ्न तें भरत बांधित नीज हस्ते ॥
सोडोनि भूवरि रघोत्तम शामकर्णा ॥
साके रवी नयनि देखोनि कांतिवर्णा ॥ १ ॥

The Poems of Ananta Kavi have been edited with critical and explanatory notes by Vāmana Dājī Ok, Bombay, 1896, forming no. 17 of the Kāvyasangraha. In his prefatory notice of the poet the editor states that Ananta Kavi was a Rāmabhakta, or worshipper of the Rāma cult, and was probably the same person as Ananta Gosvāmī, a

* Bombay, 1869 and 1873. Another collection of the poems of Tukārāma, edited by Tukārāma Tātyā, was published in Bombay, 1889.

† "Selections from the Maráṭhí Poets," Bombay, 1878, p. 26.

pupil of Rāmadāsa (who died A.D. 1681), who was an inhabitant of a village called Methavad (मेथवद्) in the District of Satara. He was born about Śaka 1580—1585, *i.e.* A.D. 1658—1663. The Śaka years 1643 and 1645 appear at the conclusion of Sulochanāgahiṃvara, and Sulochanākhyāna, as the date of composition of two of Ananta's poems.

This poem gives the Rāmāyaṇa story of the capture of Rāma's sacrificial horse by his unknown twin sons Lava and Kuśa, whilst they were dwelling in exile with their mother Sītā at the hermitage of the sage Vālmīki, resulting in the father's discovery of his children and the recall of Sītā from banishment. It is written in various metres, and is divided into three *adhyāyas*, containing 70, 53, and 35 verses respectively. In the printed edition of the works of Ananta Kavi (p. 35), this poem is entitled Kuśalavākhyāna, and is divided into two chapters (*prasaṅga*) of 75 and 98 verses. The present copy begins at the fourth verse of the printed edition.

B. Foll. 26—43 (१–१८).

थालीपाक

Thālīpāka.

A mythological poem, by Mukteśvara. See no. 29.

Begins:

तीर्थवासी ब्राह्मण भला ॥ तीर्थें करीत द्वारके गेला ॥
तेणें वृतांत निवेदिला ॥ विश्वजनका जवळिकें ॥ १ ॥
पांचस्वरूपें शक्रानिकटि ॥ वास करोनि सुख संतुष्ट ॥
दिव्य अस्त्रे लाहोन किरिटि ॥ धर्मा भेटि पातला ॥ २ ॥

The poem is in 181 verses in the Ovi metre. Leaf १५ is wanting.

The mythological story forming the subject of this poem is taken from chapter 262 of the Vanaparva of the Mahābhārata. Draupadī, the wife of the five Pāṇḍu princes, had obtained a boon from the Sun-god by virtue of which she had the miraculous power of cooking and supplying food daily to as many as should claim her hospitality, provided only she did so before she herself partook of her evening meal, after which the power left her till the following day. Duryodhana, the leader of the Kaurava princes, induced the irascible sage Durvāsā to repair to the camp of the Pāṇḍavas, accompanied by an immense number of his disciples, late at night, after Draupadī had taken her evening meal. He hoped to provoke the anger of the sage against his hated rivals, through Draupadī's inability to observe the rites of hospitality, and thus to bring about their destruction. Draupadī, however, invoked the aid of Kṛishṇa, who miraculously appeased the hunger of her guests. They retired to rest without requiring any food, and at dawn next day Draupadī had no difficulty in providing for their physical wants.

C. Foll. 44—60 (१–१७). A single chapter from the second Stavaka of the Kathākalpataru. See no. 50.

There is no indication of the number of the chapter. It is in 137 verses, and contains the story of Rukmāṅgada, king of Kāntika, taken from the Nāradīya upapurāṇa, illustrating the efficacy of *ekādaśī-vrata*, or the observance of the eleventh day after each new and full moon as a fast-day.

For an account of this story, see Eggeling's Catalogue of Sanskrit MSS. in the India Office, p. 1209 (no. 3374), also Aufrecht's Cat. Bodl., p. 83*a*.

Begins:

वसुदेवसुतंदेवै ॥ कंसचानूरमर्दनं ॥
देवकीपरमानंदे ॥ कृष्णवंदे जगद्गुरु ॥ १ ॥
मग ह्मणे वैशंपायन ॥ बरवा पुसिलाजि प्रश्न ॥
तेएहे कविने दर्शउन ॥ येकादशीव्रत ॥ २ ॥
कांतिक महापुरि ॥ तेथे रुक्मांगद राज्य करि ॥
सूर्यवंशी पुण्य थोचि ॥ माहात्म्यकीर्ती ॥ ३ ॥

Colophon: इति श्रीकथाकल्पतरु द्वितीयोस्तबक रुक्मांगद व्याख्याने येकादशी व्रत संपूर्णमस्तु ॥

36.

Add. 26,468 and 26,469.—Foll. 245 and 251; $7\frac{1}{4}$ in. by $13\frac{1}{4}$; 11 lines, $9\frac{1}{2}$ in. long; written in a bold hand, and dated Śaka 1691 (A.D. 1769). [William Erskine.]

हरिविजय

Harivijaya.

An account of the life and exploits of Krishṇa, in verse, by Śrīdhara.

Begins:

श्रों नमो जी जगद्गुरु उदारा ॥ श्रीमद्भक्ति रविहारा* ॥
पुराण पुरुषादि गंवरा ॥ ब्रम्हानंदासुखाब्धी ॥ १ ॥

Śrīdhara, one of the most popular of the Marathi poets, was born in Śaka 1600 (A.D. 1678), and died at the age of 50, in Śaka 1650 (A.D. 1728).† In the concluding verses of this, as well as in other works of his, the poet states that he was the son of Brahmānanda, a Deśalekhaka, *i.e.* Kulakarṇi, or District accountant, of Najhar (नाझर), a town situated two or three *yojanas* south-west of Pandhari (Pandharpur). His mother's name was Sāvitrī. He became a devotee at the age of 14, and took up his abode at Pandharpur, near the temple of his tutelary god Viṭhṭhala.

The poem is written in the Ovī metre, and is divided into 36 chapters (*adhyāya*). It was completed on the 22nd day of Mārgaśīrsha-*sudi*, Śaka 1624, the Chitrabhānu *saṃvatsara* (A.D. 1702), the date being recorded in verse 205 of the last chapter, as follows:—

शाळीवाहन सके सोळासे चोविस ॥ चित्रभानु संवत्छर सरस ॥
शुद्ध बीज मार्गेश्वर मास ॥ ते दिनी ग्रंथ समाप्ती संपावला ॥ ५ ॥

In the epilogue Śrīdhara ascribes the authorship of the poem to Viṭhṭhala, and states that he merely wrote down what the god dictated in his ear, and that the work contains the substance (सार) of the tenth chapter of the Bhāgavatapurāṇa, the Harivaṃśa, and the Padmapurāṇa. He concludes with a summary of the contents of each chapter.

Of his other works the most important are Rāmavijaya (no. 37), written in Śaka 1625 (A.D. 1703), Pāṇḍavapratāpa (no. 39) in Śaka 1634 (A.D. 1713), and Śivalīlāmṛita (no. 41) in Śaka 1640 (A.D. 1718). His poems have been frequently printed at Bombay and at Poona, and, as Mr. Molesworth remarks,* "have, to a great extent, in public readings at least, superseded the Sanskrit Epics and Purāṇas."

An abridged English translation of the Harivijaya has been published by Dubhashi and Co., Bombay 1891.

This copy was written at Amdapuri (अमडापुरी), by Baḷirāma Kshatrī, a follower of the Nānākpanthī sect, and was completed on the 1st day of Vaiśākha-*badi*, Śaka 1691, the Virodhi *saṃvatsara* (A.D. 1769). It is written in two volumes, each containing 18 chapters. The number of verses in each chapter is not always the same as in the printed editions, and considerable verbal alterations are to be found in the text. Each chapter has a separate native foliation. Several pencilled notes appear on the margin.

Colophon: सके सोळासे येक्यानेउ जाण ॥ विरोधीनाम सवत्सर वैशाख वद्य प्रतिपदादिन ॥ कसबे अमडापुरी ग्रंथ संपूर्ण ॥ हरीविजय जाला हरीकृपे ॥ हस्ताक्षर बळीराम क्षत्री गुरु नानकपंथी ॥

37.

Add. 26,465 and 26,466.—Foll. 200 and 182; 5 in. by $11\frac{3}{4}$; about 11 lines, 9 to $9\frac{1}{2}$ in. long; written apparently early in the 19th century. [William Erskine.]

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* श्रीमद्भीमातीरविहारा in the printed edition of Bombay, 1880.

† "Selections from the Maráṭhí Poets," by Paraśurāma Panta Godbole, Bombay, 1878, p. 257. See also an account of this poet in a "Lecture on Marathi Poets," by Mr. H. A. Acworth, delivered at the Elphinstone College Union, which appeared in the "Times of India," 26 Dec., 1891, p. 8.

* Marathi Dictionary, Preface, p. xxvii.

रामविजय

Rāmavijaya.

A metrical version of the Rāmāyaṇa, by Śrīdhara.

Begins:

श्रों नमोजि पुराण पुरुषा ॥ श्रीमद्भीमातटविलास ॥
दीगांबरा श्राविनाशा ॥ ब्रह्मानंदा जगद्गुरु ॥ १ ॥

The work is not divided into *kāṇḍas*, as in the Sanskrit epic, but into 40 chapters, written in the Ovī metre. The date of composition, Sunday the 7th of Śrāvaṇa-*sudi*, Śaka 1625, the Subhānu *saṃvatsara* (A.D. 1703), is given in verse 201* of the last chapter.

शके १६२५ ॥ शुभानु नाव संवत्सरास ॥
भानु सप्तमी शुद्ध विशेष ॥ श्रावण मास विख्यातपै ॥ १ ॥

The number of the chapter, and of the leaves of each chapter is given on the margin of each leaf. Chapters 36 to 39 are written by a hand other than that of the rest of the manuscript. The copyist has not supplied the usual colophon.

38.

Or. 5894.—Foll. 221; 6 in. by 8; 11 and 12 lines, 6 in. long; neatly written on European paper, 19th century.

Another copy of Adhyāyas 14 to 28 only.

39.

Add. 26,467.—Foll. 438; 8¼ in. by 15¾, 12 lines, 12¼ in. long; written in large Devanagari; dated Śaka 1698 (A.D. 1776).

[William Erskine.]

पांडवप्रताप

Pāṇḍavapratāpa.

An abridged metrical version of the Mahābhārata, by Śrīdhara.

* 205 in the printed editions.

The manuscript is imperfect. The first five chapters of the Ādiparva, and the whole of the Aśvamedhaparva (chapters 58 to 63 in the printed editions) are wanting.

Chapter 6 begins:

जन्मेजया बोलिला ॥ वैशंपायनावीपेककुशळा ॥
मजपर्यंत वंशमाळा ॥ मूळापासोनीसांगीजे ॥ १ ॥

The Pāṇḍavapratāpa was written at Pandharpur, and completed on Wednesday the 10th of Māgha-*sudi*, Śaka 1634, the Vijaya *saṃvatsara* (A.D. 1713). The year of composition is given in verse 95* of the last chapter as follows:—

वीजयनाम संवत्सरी ॥ ग्रंथ झाला पंढरपुरी ॥
शके सोळासें चवतीस नीर्धारी ॥ ग्रंथ श्रकारातें श्राला ॥

The work is divided into 17 books (*parvas*), containing altogether 64 chapters (*adhyāyas*), written in the Ovī metre. The following is a list of the books and the number of chapters in each:—

Ādi	parva	14	Gadā	parva	1
Sabhā	,,	8	Sauptika	,,	1
Vana	,,	9	Aishika	,,	1
Virāṭa	,,	4	Viśoka	,,	1
Udyoga	,,	5	Strī	,,	1
Bhīshma	,,	3	Śānti	,,	2
Droṇa	,,	3	Aśvamedha	,,	6
Karṇa	,,	3	Āśrama	,,	1
Śalya	,,	1			

A list of the books and chapters, as also of the number of leaves and *ślokas* in each chapter, is written on fol. 1*a*, and on fol. 1*b* the number of leaves and *ślokas* in each chapter. The total number of verses is 13,498.

In this manuscript the chapters are not numbered consecutively, as in the printed editions, but according to their arrangement in each book.

An English abridged version of the Pāṇḍavapratāpa, with illustrations, was published at Bombay in 1892, by Dubhashi and Co.

* Verse 96 in the printed editions.

The copy was made by Ātmārāma Śyāmarāja on Thursday, the 10th Phālguna-*sudi*, Śaka 1698, the Durmukha *saṃvatsara* (A.D. 1776).

Colophon : शके १६९८ दुर्मख नाम संवत्सरे फाल्गुण मासे कृष्णपक्षे दशम्यां गुरुवासर तद्दिने पुस्तक समाप्तं . . . लिखिते आत्माराम शामराज अनंतपुरे आपस्तंभ वस्ति पुने केळें श्रीसच्चिदानंदायनमः ॥

40.

Add. 22,383.—Foll. 331; $8\frac{1}{4}$ in. by 12; 17 to 20 lines, $9\frac{1}{2}$ in. long; dated Śaka 1730 (A.D. 1808).

[Rev. Benjamin Webb.]

Another copy.

Begins:

ॐनमोजिदिगंबरा ॥ ब्रह्मानंदानिर्विकारा ॥
पुराणपुरुषापरात्परा ॥ जगदोद्धाराजगत्पति ॥ १ ॥

In this copy the number of each chapter in regular sequence, and the number of verses in each, is stated in the colophon. The *parvas* are not indicated, or the numbers of the chapters given, as usual, on the margins of each leaf, but the leaves of each chapter are separately numbered. An index giving the contents of each of the 64 chapters is appended to the work.

The copy was made on Friday, the 5th Chaitra-*badi*, Śaka 1730, the Vibhava *saṃvatsara* (A.D. 1808).

Colophon : स्वस्ति श्रीनृप शालिवाहन शके १७३० विभव नाम संवत्सरे उत्तरायणे वसंत ऋतौ माहा मांगल्यप्रद मासोत्तम मासे चैत्र वद्य ५ भृगुवासर तद्दिने श्री पांडुप्रताप ग्रंथ संपूर्णमस्तु ॥

41.

Add. 22,387 A.—Foll. 166; $5\frac{1}{2}$ in. by $8\frac{3}{4}$; 11 lines, 7 in. long; written on English paper, water-marked "J. Whatman, 1809."

[Rev. Benjamin Webb.]

शिवलीलामृत

Śivalīlāmṛita.

A poem in glorification of the god Śiva, by Śrīdhara.

Begins:

ॐ नमो शिव अपरमिता ॥ आदि अनादि मायाचिता ॥
पूर्णब्रह्मानंदशाश्वता ॥ हेरंबताता जगद्गुरू ॥ १ ॥

The poem is in fourteen chapters, written in the Ovī metre. It contains marvellous legends, showing the wonderful power of Śiva in answer to the prayers of his devotees, and treats more especially on *liṅga*-worship.

It was completed on Sunday, the day of the full moon of Pausha, Śaka 1640, the Vilamba *saṃvatsara* (A.D. 1718). The date assigned to it in this copy is S. 1624, in verse 12 of the last chapter.

शकें सोळाशें चौविस ॥ विलंबि नाम संवत्सरास ॥
शुद्धपौर्णिमा फाल्गुनमास ॥ रविवारिं ग्रंथ संपला ॥ १२ ॥

This is clearly a mistake of the scribe. In all the printed editions the year is said to be S. 1640 (सोळाशें चाळिस), which agrees with Vilamba *saṃvatsara*, whereas the year S. 1624 does not.

An English abridgment of the Śivalīlāmṛita was published, together with that of the Harivijaya, by Dubhashi and Co., Bombay, 1891.

42.

Add. 26,499.—Foll. 32; 6 in. by $3\frac{1}{2}$; 10 to 15 lines, $3\frac{1}{2}$ in. long; written apparently in the 18th century.

[William Erskine.]

सावित्री आख्यान

Sāvitrī-ākhyāna.

The Mahābhārata story of the restoration to life of Satyavān, through the devotion of his wife Sāvitrī. By Śrīdhara.

Begins :

लोमेश ऋषी परम पावणा चतुर ॥
बोलका जैसा अंगिरा पुत्र ॥
याज्ञवल्किचे तेणे चरित्र ॥
धर्मा प्रती कथीयेले ॥ १ ॥

The poem contains 148 verses in the Ovī metre. The present copy differs slightly from the printed edition of Bombay, 1857. It is carelessly written, and full of misspelt words and false quantities.

Prefixed to the poem (foll. 1—5) are a few miscellaneous verses written by another hand.

43.

Add. 26,512.—Foll. 57; $3\frac{3}{4}$ in. by $6\frac{1}{4}$; 9 and 10 lines, about $4\frac{1}{2}$ in. long; dated Śaka 1648 (A.D. 1726). [William Erskine.]

विराटपर्व

Virāṭaparva.

The Virāṭaparva of the Mahābhārata, translated into Ovī verse by Vishṇu Dāsa.

The poem contains 606 verses, and is divided into five chapters (*prasaṅga*), the verses being numbered consecutively throughout. The author's name occurs in the concluding verses of each chapter. He is probably the same Vishṇu Dāsa who has made a metrical translation of the Ekādaśīmāhātmya, and is the author of the Chakravibhu, Rāsakrīḍā, and Tulasī ākhyāna.*

The manuscript is imperfect. The first folio (vrs. 1 to 5) is missing, also folios १८ (vrs. 73 to 82) and ३२ (vrs. 23 to 31). The native numbering of the folios is faulty. No. 23 is repeated, and both 55 and 56 appear on one leaf.

The date of transcription, Monday, the 4th Āshāḍha, Śaka 1648, the Parābhava *saṃvatsara* appears at the end :—

शके १६४८ पराभव संवत्सरे आषाढ वद्य ४ सौम्य वारेदं समाप्त॥

* See the British Museum Catalogue of Marathi Printed Books.

44.

Add. 26,498.—Foll. 33; $17\frac{3}{4}$ in. by $5\frac{3}{4}$; 18 lines, 5 in. long; carelessly written in Modi characters, apparently in the 18th century. [William Erskine.]

नारदनीति

Nāradanīti.

A Hindu philosophical poem, by Amṛita Rāya.

Begins :

नारद म्हणे गा धर्मराजा धर्मस्वरूपी धर्मप्रज्ञ्या
नामा सारीखी सुते ज्या कर्णीं निर्मळ असे कीं ॥ १ ॥
ऐश्वर्य लाधल्या संपूर्ण धर्मीं प्रवर्तत असे कीं
मन राज्य मदें दुराभिमान संचरला नाहीं कीं ॥ २ ॥

The poem is in 75 verses, written in the form of a dialogue between the sage Nārada and his disciple Dharmarāja, or Yudhishṭhira, the Pāṇḍava prince. It appears to be in imitation of the Bhagavadgīta.

The author, Amṛita Rāya, is probably the poet of Aurangabad (see no. 53), who died about A.D. 1753. His name occurs in the last verse, as follows :—

येऊन नारद हा हरिगुण गाये
तो उक्ति जाये धन्य श्री गुरु अमृत राये
वंदावे पायें ब्रह्मगिरि हरि चरणे तत्पर
जैसे पाडस त्या धरि हरणीचे परी संकट ॥ ७५ ॥

45.

Add. 26,470 to 26,472.—Foll. 177,151, and 165; $8\frac{3}{4}$ in. by $11\frac{3}{4}$; 13 to 16 lines, $9\frac{1}{2}$ in. long; neatly written, with ruled margins; dated Śaka 1728 (A.D. 1806). [William Erskine.]

भक्तिविजय

Bhaktivijaya.

Lives of Vaishṇava devotees, in verse, by Mahīpati.

After ascriptions of praise to Gaṇeśa, Sarasvatī, and other Hindu deities, the text begins:—

जय जय भीमातीरवीहारा ॥ भक्तवत्छळा कृपासागरा ॥
व्यापुनीयांनीराळा ॥ आससीनीराळा सर्वातीत् ॥ १ ॥

Mahīpati was the son of Dādopanta, a Deśastha Brahman, and Kulakarṇi of Taharabad, a village about 40 miles distant from Ahmadnagar. He was born in Śaka 1637 (A.D. 1715), and died at the age of 75 in Śaka 1712 (A.D. 1790).*

In the prologue the poet invokes divine aid in the composition of the work. He trusts that the power that was granted to Ekanātha in the preparation of his Rāmāyaṇa, to Nāmadeva and Mukteśvara, to Śrīdhara the author of Harivijaya, to Rāmadāsa, Gaṇeśanātha, Keśava Svāmī, Kabīr, and other poets, may be extended to him also. He then proceeds to state that, with the aid of "the lover of Rukmiṇī, who dwells on the bank of the Bhīmā river" (श्रीभीमातीरवासीरुक्मिणीरमण, *i.e.* the god Viṭhṭhala of Pandhurpur), he undertook to write the lives of the saints from a work written in the North country by Nābhājī,† and another in his own country by Uddhava Chidghana.‡

This work was completed on the 12th Vaiśākha-*badi*, Śaka 1684, the Chitrabhānu *saṃvatsara* (A.D. 1762). The date is given in the 15th verse§ of the last chapter, as follows:—

शके सोळासें चौऱ्यासीं ॥ चीत्रभाननाम संवत्छरासीं ॥
वैशाख वद्य द्वादसीसीं ॥ ग्रंथ सीद्धी पावला ॥ १५ ॥

The poem is in the Ovī metre. It is in 57 cantos (*prasaṅga*), subdivided into chapters (*adhyāya*). The total number of chapters in this copy is 223, or 3 more than in the printed editions. Each canto has a separate native foliation, but their consecutive numbers are not always noted on the margin.

An English version, much abridged, of some of the legendary stories contained in this work has been published by Dubhashi and Co., Bombay, 1892.

Mahīpati has written two other works on the lives and miracles of Vaishṇava saints and devotees, viz., Santalīlāmṛita, composed, anterior to the present work, in Śaka 1679 (A.D. 1757), and Bhaktalīlāmṛita in Śaka 1696 (A.D. 1774). He is also the author of a life of Tukārāma, in verse, and several minor poems.

This copy was made at a village called Ganvgīr, near Bombay, by Mahādājī Bhagavanta Jośī, the Kulakarṇi of the village of Kanersar in the Junnar subdivision of the District of Poona. It is in three parts, the first ending with canto 16, the second with canto 37, and was completed on the 10th day of Māgha-*sudi*, Śaka 1728, the Kshaya *saṃvatsara* (A.D. 1806).

Colophon: हस्ताक्षर लीखीतं माहादाजी भगवंत जोसी कुळकर्णी मौजें कनेंरसर तरफ खेंडप्रांत जुंन्नर मीती शकें १७२८ क्षयनाम संवत्छरें माहें माघ शुद्ध १० दशमीं तें दीनी समाप्तः हाली वस्ती मुकाम मुबई गांवगीर गांव येथे प्रस्तुत वास्तव्य आसें ॥

* See Paraśurāma Panta Godbole's "Selections from the Maráṭhí Poets," p. 291 (Bombay, 1878).

† Alluding to the Bhaktamāla written by Nābhājī in the Braj-bhasha dialect in the 17th century. See the Hindi Cat., no. 102, p. 67.

‡ Probably the same as the author of a version of the Bhagavadgītā and other poems which have been published in the Kāvyetihāsa-saṅgraha, vols. iv.—viii.

§ V. 12 in the printed editions.

46.

Add. 22,384.—Foll. 357; $7\frac{1}{4}$ in. by $14\frac{1}{2}$; 13 to 17 lines, $11\frac{1}{2}$ in. long; dated Śaka 1735 (A.D. 1813). [Rev. Benjamin Webb.]

Another copy.

The chapters are numbered consecutively on the margin, and also the number of the leaves of each chapter. The first 12 verses of the first chapter are repeated on a different leaf. There are several notes in English to the first five chapters.

The copy was written at Bombay, and

completed on Thursday, the 3rd of Mārgaśīrsha-*sudi*, Śaka 1735, the Śrīmukha *saṃvatsara* (A.D. 1813).

Colophon: शके १७३५ श्रीमुख संवत्सरे मार्गशीर्ष शुद्ध ३ गुरुवासरीं प्रहर रात्रिं मंमई मुकामी लेखन संपूर्णं ॥ स्वार्थाय-परोपकाराय ॥

47.

Add. 26,491.—Foll. 49; $9\frac{1}{2}$ in. by $7\frac{1}{2}$; 18 to 22 lines, 6 in. long; written on English paper, water-marked "I. Ping, 1802," the outer leaf marked "Curteis & Son, 1804."

[WILLIAM ERSKINE.]

मनश्चंद्रबोध

Manaśchandrabodha.

An allegory in verse, describing the struggle between the worldly and the spiritual tendencies of the mind.

Begins:

आतां नमूं गजवदना ॥ उमा महेश्वराचिया नंदना ॥
चौदा विद्यांचिया निधाना ॥ तू कविजना आश्रयो ॥ १ ॥
तू सकळ गणाचा ईश ॥ ह्मणोनि नामें गणेश ॥
तुज जन्मलिया महेश ॥ अति संतोष पावे ॥ २ ॥

The poem appears to be based on the Sanskrit Prabodhachandrodaya nāṭaka, written by Kṛishṇa Miśra in the 11th century. It is divided into 12 chapters, and has been published at Bombay, in 1855, 1873, and 1886. The first chapter in the printed editions contains 39 verses, against 13 in this manuscript. There is little variation in the other chapters.

There is much ambiguity as to the name of the poet. In the present manuscript Śrīpati Dāsa is mentioned as being the author in the concluding lines of most of the chapters, but the name Rāmāramaṇa Dāsa occurs in chapters 5, 7, and 9, and Ramāpati Dāsa in chapter 10. These are probably only epithets. In the printed editions the work is ascribed to Śrīnātha Dāsa in chapters 1 to 9, and to Haridāsa in the three concluding chapters.

48.

Add. 26,494 A.—Foll. 24; 8 in. by $5\frac{1}{2}$; 13 lines, $6\frac{1}{2}$ in. long; apparently written in the latter half of the 18th century.

[WILLIAM ERSKINE.]

पांडुरंगमाहात्म्य

Pāṇḍuraṅgamāhātmya.

A poem in praise of the god Pāṇḍuraṅga, and of his temple at Pandharpur.*

The poem, called also Paṇḍharīmāhātmya in the colophon, is in five chapters (*adhyāya*), and is said to have been taken from the Skandapurāṇa. It is anonymous, and is written in the Ovī metre. It is in glorification of Pāṇḍuraṅga, more commonly known as Viṭhṭhala, or Viṭhobā, a popular form of Vishṇu, in his incarnation as Kṛishṇa.

The first page is partly illegible owing to an ink-blot. After a verse of invocation to Hindu deities the text begins:—

ॐ नमोजी मंगळरूपा ॥ विघ्ननाशना जगदीपा ॥
. . . . अमुपा ॥ करि कृपा मजवरि ॥ २ ॥
चतुर्भुजा तेज: पुंजा ॥ . . . . . बीजा ॥
अनुग्रह घडतां तुझा ॥ मनोरथ माझा सीद्धी पावें ॥ ३ ॥
. . . संकटनाशना ॥ करुणालया गजवदना ॥
शरणा आलो करि करुणा ॥ तुझीया चरणा दंडवत ॥ ४ ॥

Colophon: ईती श्रीस्कंदपुराणे ॥ ईस्वरपार्वतीसंवादे ॥ पांडुरंगमाहात्म्या ॥ पंचमोध्या समाप्त ॥ श्रीकृष्णार्पणमस्तु ॥ ग्रंथ वोख्या संख्या ॥ श्रीपांडुरंगप्रसन्न ॥ कार्तिक सुदयेकादसी ॥ पंढरीमाहात्म्या समाप्त ॥ पोथी संपुणमस्तु ॥

Another copy of this work, written in Modi characters, under the name Paṇḍharīmāhātmya, will be found in no. 74.

49.

Add. 26,513 B.—Foll. 19—31 (१–१०); $4\frac{1}{2}$ in. by $7\frac{1}{2}$; 8 lines, $5\frac{1}{2}$ in. long; written probably in the 18th century. [WILLIAM ERSKINE.]

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* See Hunter's Gazetteer (2nd ed.), "Pandharpur," vol. xi., p. 36.

A fragment, containing an imperfect copy of the 9th chapter (*prasaṅga*) of an unidentified Pauranic poem.

The name and authorship of the poem do not appear on the manuscript. On the left-hand corner of each leaf appears the word बाऴ, and on the right-hand corner काड, with the number of the leaf written below it. It is possible that the poem is written on the model of the Rāmāyaṇa, this fragment containing a portion of the Bālakāṇḍa, or first canto.

This 9th chapter, breaking off at the 98th verse, contains a discourse between the Ṛishi Viśvāmitra and Rāma on the vanity of human existence, the pollutions of the flesh, and the ills that attend the human body from birth to old age. It is written in the Ovī metre, and begins :—

सन्मुख देखोनि श्रीराम ॥ विश्वामित्राचा मनोधर्म ॥
सुखावोनि यांस प्रेम ॥ आनंदें परम बोलत ॥ १ ॥
आजी माझे सार्थक कर्म ॥ आजी माझे सफळ धर्म ॥
आजी जालें पुर्ण काम ॥ रायें श्रीराम येन्ना सिद्दि धला॥२॥

50.

Add. 26,509.—Foll. 232; 9 in. by 6; 10 to 13 lines, 7 to $7\frac{1}{2}$ in. long; written by different hands, apparently in the 19th century.

[WILLIAM ERSKINE.]

A. Foll. 1—181.

कथाकल्पतरु
Kathākalpataru.

A collection of Pauranic tales in verse.

This work, of unknown authorship, is written in the Ovī metre. It is divided into cantos (*stavaka*), subdivided into chapters (*adhyāya*, or *prasaṅga*). The stories, taken from the Purāṇas and Mahābhārata, are related in the form of a dialogue between Kṛishṇa and the sage Yājñavalkya.

The present manuscript is imperfect. It contains the following portions only :—

Foll. 1—43 (५९–१०१). Adhyāyas 7 to 11 of Stavaka II. The 7th adhyāya is fragmentary. The manuscript begins in the middle of verse 38, and leaves ५१ to ५८, containing vrs. 51—145, are wanting. Leaf ६८ also, containing part of Stavaka II., is missing.

Foll. 44—169. Adhyāyas 3 to 8, and 13 to 16, of Stavaka IV. This portion of the work is written by another hand. The leaves are only occasionally numbered.

Foll. 170—173. Four leaves, containing 43 verses of a chapter marked ७ on the left-hand corner of each leaf. There is no indication as to what Stavaka it belongs to.

Foll. 175—180. Six leaves, containing 68 verses. There is no mention of either chapter or canto. This fragment and the preceding are written in different hands from those of the rest of the manuscript.

Another portion of this work will be found in no. 35, art. C.

B. Foll. 182—232.

सभापर्व
Sabhāparva.

Sabhāparva (Adhyāyas 1, 2, 6, and 9) of the Mahābhārata, translated into verse by Mukteśvara. See no. 29.

Begins :

जयातें बोलती परमात्मा । क्षराक्षरा तीन पुरुषोत्तमा ।
वीष्णु शंकर अथवा ब्रह्मा । व्यक्ताव्यक्त नमीयलीं ॥ १ ॥
नमुं करवीरनीवाशीनी । जे माहालक्ष्मी वीस्वजननी ।
जीचानुग्रह तरणी । नाशी भवतमातें ॥ २ ॥

There are slight variations between this manuscript and the annotated edition of the text of Mukteśvara's Mahābhārata, now in course of publication in the Kāvyasaṅgraha, Bombay, 1893, *etc.*

51.

Add. 22,387 B.—Foll. 167—207; $5\frac{1}{2}$ in. by $9\frac{1}{2}$; 11 lines, 7 in. long; written on native paper in the 19th century.

[REV. BENJAMIN WEBB.]

लावण्या
Lāvaṇyā.

A collection of Lāvaṇīs, or popular ballads. The collection is in two parts, each with a separate native foliation, one of 35, the other of 6 leaves. They are written by the same hand, and appear to be copies of poems of two different poets, the latter collection being unfinished, without date or colophon.

52.

Add. 22,388.—Foll. 94; 5¼ in. by 12; 11 lines, 9 in. long; neatly written in the 19th century. [Rev. Benjamin Webb.]

A collection of poems by various Marathi poets, including a few Hindi poems.

The volume is imperfect. The leaves are numbered १ to ८७, of which ६, ७, २६, and ९७ are wanting.

The poems are not arranged in any systematic order. They appear to have been copied promiscuously from several collections; poems by different authors are not grouped together separately, but are scattered about throughout the volume.

The majority of the poems are Abhaṅgas and Padas by Tukārāma (see no. 33). Foll. 76 to the end of the manuscript contain a connected series of his works.

There are also a large number of poems by Nāmadeva interspersed throughout the collection. This poet, who usually styles himself Nāmā, or Vishṇudāsa Nāmā, *i.e.* "Nāmā, the slave of Vishṇu," was contemporary with Jñānadeva (noticed below). A lengthy biography of this distinguished poet, with a critical examination of his works, has been written by Mādhavarāva Appājī Muḷe.* According to this author, Nāmadeva was the son of Dāmaśeṭ and Goṇābāī, and was born in the Śaka year 1192 (A.D. 1270). Baḷavanta Khaṇḍojī Pārakh, the biographer of Jñānadeva,* however, states that Nāmadeva was born at Pandharpur in Śaka 1200 (A.D. 1278), whilst Vāmana Dājī Ok, the editor of the Kāvyasaṅgraha,† gives Gokul, a village near Pandharpur, as his native place, the year Saṃvat 1278 (A.D. 1221) as that of his birth, and Saṃvat 1328 (A.D. 1271) of his death. See also Molesworth's Dictionary, preface, p. xxv.

* Nāmadevacharitra, Poona, 1892.

Nāmadeva was a tailor by profession, and an ardent worshipper of Viṭhṭhala (otherwise called Viṭhobā), at the temple at Pandharpur dedicated to that deity. He is regarded as an incarnation of Uddhava, and is said to have composed 100 crores (1000 million) abhaṅgas, of which 4 lacs (400,000) were written by him when he became incarnate as Tukārāma.

Besides Tukārāma and Nāmadeva, the following Marathi poets are represented in this anthology:—

1. Keśava Svāmī; foll. 11*b*, 37*a*, 52—54, 63*a*, 70*b*. According to Vāmana Dājī Ok,‡ Keśava was a Maratha Brahman, and follower of Rāmadāsa. He was a native of Bhāgānagar in Haidarabad, born in Śaka 1550 (A.D. 1628), the pupil of Kāśīrāja Svāmī, and author of Ekādaśīcharitra, a poem in the Ovī metre, and also of several Padas and Abhaṅgas.

2. Goṇāī, or Goṇabāī, the mother of Nāmadeva; foll. 11*b*, 15*a*.

3. Parsā (?); fol. 12*b*.

4. Kacheśvara; fol. 16*b*. This poet is probably the same as the author of Gajendramoksha and Sudāmacharitra. See Kāvyasaṅgraha, vol. 14, "A Collection of Marâṭhî Poems," pt. i., p. 17, and pt. iii., p. 7.

5. Jñānadeva, also called Jñānobā or Jñāneśvara; foll. 17*a*, 18*a*, 64*b*, 75*b*, 76*b*. In

* Jñāneśvara Mahārājācheṃ charitra (Bombay, 1886), p. 117.

† Kāvyasaṅgraha, vol. 13, "A Collection of Marâṭhî Padas," pt. i., p. 15, foot-note.

‡ *Ibid.*, p. 143, foot-note.

his notice of Marathi poets,* Mr. A. K. Kher states that Jñānadeva was "born at Alandi in Shaka 1197 (A.D. 1275) of parents named Vittalpant and Rakhamabai . . . He was a Brahmin of extraordinary talents. He lived on the earth only for a period of sixteen years, and has bequeathed to posterity an invaluable treasure of more than eleven thousand verses." According to Vāmana Dājī Ok,† Jñānadeva died in Śaka 1218 (A.D. 1296). A full account of his life and works has been written by Baḷavanta Khaṇḍojī Pārakh.‡ See also Molesworth's Grammar, preface, p. xxvi. Jñānadeva's most celebrated work, a metrical commentary on the Bhagavadgītā, was written in Śaka 1212 (A.D. 1290), during the reign of Rāmadeva (also called Rāmachandra), the Yādava king of Devagiri.§

6. Nāganātha; fol. 17*a*.

7. Ekanātha; foll. 17—19; 24*b*, 66*b*. Ekanātha, a Ṛigvedī Deśastha Brahman of Paithan, the son of Sūryanārāyaṇa, was born in Śaka 1430 (A.D. 1518), and died in Śaka 1531 (A.D. 1609). His Guru's name was Janārdana Panta, and thus he frequently styles himself Ekā Janārdana in his poems. See A. K. Kher's Anglo-Marathi Grammar, App. p. 448, Kāvyasaṅgraha, vol. 13, p. 26, also "The Life and Poems of Ekanath," by Dhoṇḍo Bāḷakṛishṇa Sahasrabuddhe, Bombay, 1883.

8. Gaṇeśanātha; foll. 18*b*, 45*a*.

9. Sāṃvatā; foll. 19*b*, 50*a*.

10. Uddhava Chidghana; fol. 20*a*.

11. Janī, the slave-girl of Nāmadeva; foll. 28*a*, 42*a*, 50*b*, 51*a*, 55—57, 61*a*.

12. Rāmadāsa (see no. 28), 42*b*, 57*b*, 61, 62.

13. Kāśīnātha; foll. 43*b*, 45*b*, 48*a*.

14. Śivadina; fol. 48*a*.

15. Raṅkāsiva; fol. 49*a*.

16. Amritarāya (see no. 53); fol. 50*b*.

17. Ananta Kavi (see no. 35); fol. 54*b*.

18. Bhāṇudāsa; fol. 67*a*.

19. Basvaliṅga; fol. 73*b*.

There are a few Hindi poems included in this collection, viz.: foll. 20—23, mostly by Kabīr, and fol. 50*b*, a Pada by Mādhava Dāsa.

53.

Add. 26,484 and 26,485.—Foll. 111 and 73; 12½ in. by 7½ and 8; written on different kinds of European paper, bearing various water-marks as follows:—"I. Ping, 1802"; "G. R., 1804"; "C. Wilmott, 1810"; and "Jos. & Em. Raph Azulay," with an anchor on one side, and on the other a circle with "All Inglese" within it.

[William Erskine.]

Two volumes of Marathi songs and ballads.

This large collection of Lāvaṇīs, Abhaṅgas, Padas and other poems has been made at different times and places, and has been written by various hands. They are mostly in the Devanagari characters, some few only being in Modi. Notes have been supplied by Mr. Erskine, stating the authorship of some of the poems, the sources whence they have been obtained, with dates ranging from 1806 to 1814.

The first volume contains a large number of poems, chiefly Lāvaṇīs, copied "from a collection belonging to Ketee Kusbin, a dancing girl of Poona." They are chiefly the compositions of Honājī Bālā, a collection of whose poems will be found in the second volume of this MS.

There are also poems by:—

1. Gopāla Bhaṇḍārī, who died A.D. 1811; fol. 10*a*.

2. Amṛita Rāya; foll. 20—23, 30, 31. He was a Deśastha Brahman of Aurangabad,

* "Higher Anglo-Marathi Grammar," App. p. 447.

† Kāvyasaṅgraha, vol. 13, "A Collection of Marâṭhî Padas," pt. i., p. 2, foot-note.

‡ Bombay, 1886.

§ Bhandarkar's "History of the Dekkan," p. 117 (2nd ed., Bombay, 1895).

the author of several works, and a poet of considerable distinction. According to A. K. Kher,* he "died about 1753." His poems have been edited, with critical and explanatory notes, by Vāmana Dājī Ok, forming vol. 26 of the Kāvyasaṅgraha, published at Bombay, 1896. The editor states in his introductory notice that Amṛita Rāya died at the age of 55, on the 3rd day of Chaitra-*sudi*, Śaka 1675 (the 6th April, 1753).

3. Devanātha Gosvāmī; foll. 24*a*, 32*a*.

4. Ananta Phandī; fol. 36*a*, also foll. 71 and 72 of the second volume. This poet, a Yajurvedī Brahman of Sangamner, in the Nagar District, was the son of Bhāvānī Bāva by his wife Rāūbāi. He was born in Śaka 1666 (A.D. 1774), and died in 1741 (A.D. 1819).† A few Lāvaṇīs by this poet have been edited by Rāvajī Śrīdhara Gondhaḷekar in his Surasa lāvaṇyā (Poona, 1878), pp. 45—59.

5. Krishṇadāsa; fol. 100*a*. A poem, entitled Gorakhmachhindar-charitra, containing a short account of the Jain saints Gorakshanātha and Machhandar.

6. Śivarāma; fol. 102*a*.

A number of the poems in this volume have been contributed by Bāpū Antobā and Ḳāẓī Shihāb al-Dīn of Mahar. Others appear to have been orally transmitted, and were taken down from the lips of Mr. Erskine's domestic servants, and bards.

The second volume of this work contains two distinct collections of poems, written by different hands. The first (foll. 1—45) is a collection of Lāvaṇīs, mostly by Honājī Bālā.‡ The second (foll. 46—73) consists of poems by "Gujanun Bulal Lohunkuree, generally called Aba Gosavee, a native of Mahar Goreegao in the Kokan," with a few odd ones by natives of Poona.

* "Higher Anglo-Marathi Grammar," Poona, 1895, p. 451.

† "Selections from the Marathi Poets," by Parshuram Pant Godbole (Bombay, 1878), p. 351.

‡ A collection of his Lāvaṇīs has been published by Rāvajī S'rīdhara Gondhalekar in Surasa lāvaṇyā (Poona, 1878), pp. 93–118.

54.

Add. 22,390.—Foll. 83; 7 in. by $11\frac{1}{2}$; 13 lines, $8\frac{1}{4}$ inches long; neatly written, with ruled margins, in the 19th century.

[Rev. Benjamin Webb.]

A copy of the collection of poems contained in vol. i. of the preceding (Add. 26,484). The leaves are numbered १ to ८८, of which ९, १०, २९, ४० and ६१ are wanting. Mr. Erskine's notes are reproduced on the margin, but "Amrut Rao" has been miscopied as "Anunt Rao." The poems in Modi characters are copied in Devanagari.

55.

Add. 26,492.—Foll. 31; $7\frac{1}{4}$ in. by 6 and $4\frac{1}{2}$ in.; various hands of 19th century.

[William Erskine.]

Two small collections of poems.

I. Foll. 1—12 (१–१२). Nine Lāvaṇīs, written in the Modi character.

II. Foll. 13—31. Eleven Lāvaṇīs, written in the Devanagari character. These are followed by 9 detached verses, each on a separate leaf, of which the last two, in Modi characters, are in Hindustani.

56.

Add. 26,500.—Foll. 32; $4\frac{1}{4}$ in. by $6\frac{1}{4}$; 9 to 13 lines, about $4\frac{3}{4}$ in. long; written in an early 18th century hand.

[William Erskine.]

A small collection of Marathi songs, mostly Lāvaṇīs. They contain a large element of Hindi words and inflections, and even Persian and Arabic words; some appear to be entirely Hindi.

VI. TALES AND LEGENDS.

57.

Add. 22,386.—Foll. 119; $5\frac{1}{2}$ in. by 11; 8 in. long; dated Śaka 1735 (A.D. 1813).

[Rev. Benjamin Webb.]

पंचोपाख्यान

Pañchopākhyāna.

An anonymous version of the Pañchatantra, or Sanskrit tales ascribed to Vishṇu Śarman.

Heading: पंचोपाख्यानांतील प्रथम मित्रभेद प्रारंभः ॥

Introduction begins: मनु वाचस्पति शुक पराशर व्यास चाणाख्य नृप शास्त्रकर्त्यांस साष्टांगनमस्कार असो ग्रंथ विस्ताराविषई भीत मंदमति लोकांस बोधार्थ बहुत लहाण करून पंचोपाख्यान शास्त्र लिहितों आणखि ग्रंथाचेहि श्लोक अनुक्रमास आले त्याचाही अर्थ लिहितों ह्मणजे विस्तार दोष नाहिं ऐसी कवि प्रतिज्ञा करून कथा प्रारंभ करितों ॥

The Pañchopākhyāna is a considerably abridged prose version of the Sanskrit original. The tales, several of which are omitted, are not numbered. The five Books, or Tantras, are named as follows:—

I. Mitrabheda. Foll. 2*a*—23*b*.
II. Suhṛillābha. Foll. 23*b*—38*a*.
III. Sandhivigraha. Foll. 38*b*—70*b*.
IV. Lubdhahāni. Foll. 70*b*—95*a*.
V. Samprekshyakāritva. Foll. 95*b*—119*a*.

The first Tantra begins as follows (fol. 2*a*, last line):—

कोणी येक वनामध्यें सिंह व बैल या उभयतांचा वर्धमान स्नेह होता तो चाहाड अति लोभी कोल्हाल्याणे नासिला असें ब्राह्मणाचें वाक्य ऐकुन राजपुत्र पुसों लागले कीं हे कसें तेव्हां ब्राह्मण सांगतो ॥

The work was published, with several corrections and variations, at Bombay about the year 1848.*

In a third edition, printed in 1858, the first Tantra, wrongly headed Mītralābha, comes after the second.

This copy was completed at Bombay, on Friday night, the 14th of Vaiśākha-*badi*, Śaka 1735, the Śrīmukha *saṃvatsara* (A.D. 1813).

Colophon: शके १७३५ श्रीमुख संवत्सरे वैशाख वद्य चतुर्दशी शुक्रवार रात्रि दोड प्रहर मुकाम मंमइ येथे ग्रंथ लिखित समाप्त ॥

The following note appears on fol. 1*a*:—"Punchopakhyan. Dialogues between five. A Mahratta version of the Hitopades. Copied from a copy in the Modi character in the collection of Mr. Erskine. Bombay, June 1813."

A note is also appended showing the cost of copying, as follows:—

118 leaves, or ghuts-putr.
3000 gruntha, or sloks of 32 letters
at 3 Rs. p. 1000 = Rs. 9
Cost of paper = ,, 3
12

58.

Add. 26,510.—Foll. 62; $7\frac{3}{4}$ in. by 12; 16 to 18 lines, $9\frac{1}{2}$ in. long; written on English paper, water-marked "J. Whatman Balston & Co., 1815."

[William Erskine.]

* The copy in the British Museum Library has no title-page.

Another copy, slightly varying from the preceding.

Begins: अथ मनुवाचस्पती शुक पराशर व्यास चाणाक्य नृप शास्त्रकर्त्यांस साष्टांगनमस्कार करून पंचोपाख्यानांतील कांही कथा घेऊन लाहान प्राकृत कथा रूपे करून मंदमती लोकांसाठी लिहितों आणि ग्रंथाचेही श्लोकाचा अर्थ लिहितों अशी कवि प्रतिज्ञा करून कथा प्रारंभ करितो ॥

The copy is neatly written, but without any pauses or divisions of any kind between the different tales, or even dividing one chapter from another. The scribe has also not supplied any colophon.

59.

Add. 26,497.—Foll. 26; 16½ in. by 5¾; 24 lines, 5¾ in. long; written in the 19th century. [William Erskine.]

Pañchopākhyāna. Tantras I. and II., written in Modi characters.

This appears to be a portion of the copy of the Pañchopākhyāna referred to by Mr. Webb, from which he obtained a transcription in Devanagari characters. See No. 57.

60.

Add. 26,473.—Foll. 222; 5 in. by 10; 9 lines, 8 in. long; written on native paper, apparently early in the 19th century. [William Erskine.]

An anonymous metrical version of the Pañchopākhyāna, written in the Ovī metre.

Begins:

ॐ नमो परब्रह्म निर्गुण ॥ जेणे करविली प्रपंच रचना ॥
तया शिरि घालोजी शरण ॥ मनोभावे करुनि ॥ १ ॥

Tantra I. begins on fol. 4*a*, verse 37, as follows:—

सिंह आणि वृषभाशिनिकी ॥ प्रथम जालीजी मैत्राकी ॥
मग भेदे करुनिया संयुक्ति॥ नाश केला वृषभाचा ॥ ३७ ॥

The poem is written in a dialectic form of Marathi mixed with Hindi words and inflectional terminations. Sanskrit *ślokas* with defective orthography are occasionally quoted, but they differ considerably from those in printed editions of the Pañchatantra. These *ślokas* are separately numbered.

The contents and names of the Books are as follows:—

Tantra I. Mitrabheda, in 943 ślokas. Foll. 1—80*b*.

,, II. Mitrasamprāpti, in 243 ślokas. Foll. 80*b*—101*b*.

,, III. Kākolka, in 501 ślokas. Foll. 102*a*—142*a*.

,, IV. Lubdhapranāśaka, in 505 ślokas, Foll. 142*b*—183*b*.

,, V. Aparikshita, in 493 ślokas. Foll. 184*a*—222.

61.

Add. 26,507.—Foll. 55; 8¼ in. by 6½; 14 to 20 lines, written in double columns, about 5½ in. long; dated Śaka 1729 (A.D. 1809). [William Erskine.]

वेताळपंचविशी

Vetālapañchaviśī.

An anonymous metrical version of the Sanskrit Vetālapañchaviṃśati, or Twenty-five Tales of a Demon.

Begins:

उज्जैनी नाम नगरी ॥ तेथे विक्रम राजा राज्य करी ॥
धर्मि आणि परोपकारी ॥ परदु:खभंजन ॥ १ ॥

चतुर चपळ ज्ञाता ॥ दुष्ट अरी पासोनि रक्षिता ॥
ऐसें राज्य करितां ॥ काय अपूर्व वर्तलें ॥ २ ॥

दिगंबर नावे योगेश्वर ॥ आला राजदर्शना चतुर ॥
त्यासि देखोनि नृपवरें ॥ नमस्कारोनि बैसवीलें ॥ ३ ॥

दिगंबरें त्या अवसरा ॥ फळ एक वोपिलें राजेश्वरा ॥
क्षण भरि बैसोनि यांत्वरा ॥ आज्ञा मागोनि पैगेला ॥ ४ ॥

The first tale begins at verse 25 as follows :—

वेताळ म्हणे गा नृपनाथा ॥ एक चित्तें ऐक कथा ॥
धर्मपुरीचा प्रजापाळिता ॥ गुणसत्यक नामे नृपवर ॥ २५ ॥
केशवश्रमा नामे ब्राह्मण ॥ नामधारक निपुण ॥
त्याची कन्या लावण्य ॥ अमरावती नामे ॥ २६ ॥

This translation of the popular Sanskrit tales, written in the Ovī metre, is taken from the recension of Śivadāsa.* The tales, however, are not exactly in the same order of sequence as in the original, and the names of the persons and places are frequently altered, probably in order to meet the exigencies of the metre. Thus, the first tale related by the demon, as given in this translation, is that of Guṇasatyaka, king of Dharmapurī, and Amarāvatī, the daughter of the Brahman Keśavaśramā. This is the second story of the Sanskrit original, in which the king is called Guṇaśekhara of Dharmasthala, and the name of the Brahman's daughter is Mandāravatī. The first tale in Śivadāsa's recension is the fourth in this version.

The Marathi prose translation of these tales by Śadāśiva Kāśīnātha Chhatre, published at Bombay in 1862, appears to have been made from the popular Hindi version, entitled Baitāl-pachīsī, taken from a Northern recension.

The present copy was made by Pandit Bāpujī Ananta, on the 6th of Jyeshṭha-*sudi*, Śaka 1729, the Prabhava *saṃvatsara* (A.D. 1809), as stated in the colophon:

इति श्रीवेताळपंचविशी समाप्त हस्ताक्षर बापुजी अनंत पंडीत वाईकर मिती जेष्ठ शुद्ध षष्टी शके १७२९ प्रभव नाम संवत्सरे समाप्तः ॥

62.

Add. 22,391 A.—Foll. 1—38; 8 in. by $12\frac{1}{2}$; 14 to 17 lines, $9\frac{1}{4}$ in. long, written apparently in the latter part of the 18th century.

Another metrical version of the same tales from the recension of Śivadāsa.

Begins:

जो कार्य आदी कारण ॥ सुरवर वंदी तीजया चे चरण ॥
तो नमोनी या गजानन ॥ कथा नीरोपण माडीले ॥ १ ॥
आता नमु ब्रह्मकुमरि ॥ तीची सतेने वदे वैखरि ॥
हौ सगमनी वीणाकरि ॥ वरदानि वदे सर्वदा ॥ २ ॥

The introductory account of the Yogī Digambara presenting the fruit to king Vikrama begins at the 4th verse.

आहे उज्जनी नाम नगर ॥ तेथे वीक्रम राजानृपवर ॥
मदनासारीखा मनोहर ॥ रत्न भूषण मंडित ॥ ४ ॥
दानसुर जैसा कुबेर ॥ धर्य जैसा सागर ॥
मेदीनी ऐसा क्षमाकर ॥ नाना सुगंध माभला ॥ ५ ॥

The tales are arranged in the order of the Sanskrit original, but, as in the preceding work, the names are occasionally altered. The first tale begins at verse 35 as follows :—

वाराणशी नामें नगर ॥ तेथे राजामुगुटसेखर ॥
चुडामणी नामे गुणाकर ॥ प्रधान त्याचा पै असे ॥ ३५ ॥
दोघे घेवोंनि सैन्यासि ॥ वनाचा लीले पारधीसी ॥
हरण ससे मह्रांसी ॥ पक्षी मोरासि मारिले ॥ ३६ ॥

The stories are much abridged, and are written in a dialect of Marathi containing a large admixture of Hindi words.

The manuscript contains only 23 of the 25 tales. The first few leaves are annotated.

Colophon to the 23rd story :—

इति श्रीवेताळपंचविसी आख्यानोनाम कथा तीविंशतिमोध्यायः समाप्ता ॥

63.

Add. 26,506.—Foll. 101; $8\frac{1}{4}$ in. by 6; 8 lines, 5 in. long; written on European paper, water-marked "Gior Magnani," and also "Jos. & Em. Raph Azulay."

[William Erskine.]

Another, and somewhat abridged, version of the same tales, written in Modi characters.

* See Lassen's "Anthologia Sanscritica," Bonn, 1838, containing the text of the first five tales.

Begins: उज्जयनी नाम नगरी विक्रम राजा राज्य करीत असता कोणे एके दिवसी दिगांबर मार्गस्त राज्याचे दर्शनास आला त्याणे बहुत संनमान करून त्यास विचारले त्याचे प्रत्योत्तर देऊन दोघे जण बसले इतकियात दिगांबराने राज्यास फले दोन आणोन दिल्ही तेव्हा राजा संतोसित जाहाला मग दिगांबर येऊन नाना प्रकारची रत्ने राज्यास दिल्ही ॥

In the preamble to this version also the magic fruit is given to Vikramāditya, king of Ujjayinī by a Brahman called Digambar. The above is a literal reproduction of the Modi into Devanagari characters, showing the peculiarities of spelling noticeable in manuscripts of the early part of the 19th century.

64.

Add. 22,391 B.—Foll. 39—66 (१-१८); 8 in. by 12½; 17 lines, 10 in. long; written in the 19th century.

सिंहासन बत्तिशी

Siṃhāsana-battīśī.

A Marathi version of the Sanskrit Siṃhāsana dvātriṃśat, also called Vikramacharita, or Thirty-two Tales concerning Vikramāditya.

Begins: श्रीमंत प्रौढ प्रतापमती शौदार्य गंभीर्य इत्यादि गुणविराजित श्रीभोजराजा याचे सभेचा ठाईं बत्तीस पुतळ्या याहिं विक्रमादित्य महीपतीचे औदार्यादि गुणकीर्त्तन केलें ते कौतुकार्थ महाराष्ट्र भाषें करून लिहिलें त्यांत श्रोते यांचे आक्षेप किं तें कोणाचें सिंहासन कोणी कोणास दिल्हे आणि भोजराजायास कसे प्राप्त जालें ॥

The prologue to these popular tales describes the extraordinary manner in which king Bhoja of Ujjain found the throne of king Vikramāditya buried in the earth. It was made of gold, studded with jewels, and was supported by eight statues on each of its four sides. The king had it removed to his palace, and whenever he attempted to sit on it the thirty-two statues, one after the other, prevented him and narrated a story of king Vikramāditya, illustrative of his many virtues, and superiority in wisdom and ability.

The tales are considerably abridged, and are entirely different from the two printed Marathi versions, both anonymous, one of which was published at Serampur in 1814, the other at Bombay in 1855. The latter is the commonly accepted version, and has been frequently published both at Bombay and at Poona. Some of the original Sanskrit *ślokas* are introduced in it, as also in this translation. Of the thirty-two tales, twenty-nine are in this manuscript written in prose, the rest in verse.

The most popular version of these tales is the one in Hindi, translated by Mirzā Kāẓim 'Alī, Jawān, and Lallū Lāla, at Calcutta in 1805, from the Braj-bhasha of Sundara Dāsa Kavīśvara, taken probably from a different recension from the one from which the Marathi translations are made. In the Hindi version the tales are narrated at much greater length, and are differently arranged.

65.

Add. 26,475.—Foll. 79; 7½ in. by 9¼; about 9 lines, 5½ in. long; written in Modi characters, in the beginning of the 19th century.

[William Erskine.]

A. Foll. 1—29.

विक्रमचरित्र

Vikrama-charitra.

A legendary account of king Vikramāditya of Ujjayini (Ujjain).

The work is prefaced by a form of letter, usually adopted in epistolary correspondence, which purports to have been written by one Kṛishṇājī Sadāśiva, to his friend Janārdana Panta Svāmī, supplying him with required details concerning the life of king Vikrama. These are doubtless fictitious names. The work is clearly quite a modern production, and not a copy of any old manuscript. It contains fabulous stories of the virtues, prowess and adventures of this celebrated

monarch, such as are to be found in the "Simhāsana-battīsī," or Thirty-two Tales of king Vikramāditya, adapted from the Sanskrit, the "Vikrama-charitra," a Marathi poem in 18 chapters, by Haridāsa,* and similar compositions. For an account of Vikrama, see Wilford's "Essays in Asiatic Researches," vols. 9 and 10.

Begins: मित्रवर्या शिरोमणि राजश्री जनार्दन पंत स्वामीचे सेवेसी पोष्य कृष्णाजी सदाशिव कृतानेक सां ॥ [*i.e.* साष्टांग] नमस्कार विनंती उपरि येथील कुशल जाणून स्वकीये कुशल लेखनाज्ञा केली पाहिजे विशेष ॥

The account begins (fol. 2*b*, l. 3) :—

पूर्वी उज्जयनी नगर मातबर तेथील राजा विक्रम माहा पराक्रमी माहा धार्मिक बुद्धिवंत बतीस लक्षणी न्याये करून रयेतीचे व साधुचे संरक्षण करावें पराक्रम करून मोठे पुंडपालेगर पाप रूपी याचे हनन करावें शरण आलियास कारभार देऊन त्याचे राज्य त्यास देऊन स्थापना करावी नगरामध्यें दरिद्री दुखी असले तरी शोध करून त्यास लक्ष्मीवंत करावें ॥

B. Foll. 30—79.

शालिवाहनचरित्र

Śālivāhana-charitra.

An account of the life of king Śālivāhana.

This work is written apparently by the same hand as the preceding. It commences with an account of the miraculous birth of Śālivāhana. The wife of Bhāskara Bhaṭṭa, an Agnihotrī Brahman of Paithan, went to the Godavari with her young unmarried daughter to wash some clothes. As the child was playing about, the serpent-king Śesha breathed on her face, and she became pregnant. Seeing her condition, her parents abandoned her in the forest. She was found by a potter, who adopted her as his daughter, and in his house Śālivāhana was born. The writer goes on to relate the fabulous stories popularly current regarding Śālivāhana and his battles with Vikrama.

Begins: अर्जदास्त अर्ज बादे कमतरीन शलिवान शके उत्पन्न वेदमूर्ति राजश्री भास्कर भट्टजी अग्नहोत्री ब्राह्मण टिकाण वास्तव्य पैठण गंगातीर तेथे राहात होते तो येके दिवसी ब्राह्मणास दृष्टांत जाला की तुम्हें वंशी शालिवानशक येतो मग ब्राह्मण जाग्रत होऊन मनास विचारितों की हे काये ॥

66.

Add. 26,501.—Foll. 20; 18 in. by 5¼; about 20 lines, 5 in. long, written in Modi characters, in the 19th century.

[William Erskine.]

Another account of king Vikramāditya, also in the form of a letter, purporting to be written by Vishṇu Jagannātha, and addressed to Sadāśiva Pandit.

Heading: मित्रवर्याय शिरोमणि तेजहरत्नच्या स्वामी इष्टत्वास नाना गुणी राजमान्य राजश्री सदासिव पंडित स्वामीचे शेवेसी ॥

Begins: शेवक विष्णु जगनाथ कृतानेक साष्टांग नमस्कार विनंती उपरि येथील कुशल लेखन करीत असीले पाहिजें विशेष आपणा कडून बहुत दिवस पत्र येऊन वर्तमान कलत नाही तरी ऐसे नसावे यानंतर पूर्वीं विक्रम राजा उज्जयनीस राज्य करीत होता त्याचे आचरण कथा येतकिंचित लिहून पाठविली आहे ते मनन करावी तेणे करून चितास बहुत आनंद होईल येथुन पुढे कथा नकासी आरंभ ॥

Then follows the commencement of the account of king Vikrama and his adventures, which is in substance the same as in the preceding manuscript. The work is written by an illiterate scribe on long slips of paper, numbered १ to २१, of which no. १९ is missing.

67.

Add. 26,496.—Foll. 37; 17¾ in. by 6¾; about 24 lines, 6¼ in. long; neatly written in Modi characters, 19th century.

[William Erskine.]

शुकबाहत्तरी

Śukabāhattarī.

An abridged prose translation of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot.

* An English translation of this poem, by Rāghobā Morobā, was published at Bombay in 1855.

Begins : कथा लिहितों मनु वाचस्पति शुक परासर व्यास चाणाक्य नृप नीतिशास्त्रें कर्ते यास नमस्कार असों ग्रंथ विस्तार विषयीं भीति धरू नको तुकार्थ माहाराष्ट्र भाषें करून अद्य लिहितों अणि ग्रंथाचे श्लोक अनुक्रमास आले ते व त्यांस अर्थ लिहितों ह्मजे ग्रंथ विस्तार दोष नाहीं ऐसी कवि प्रतिज्ञा करून कथा प्रारंभ करून शुकसप्ततिचा संदर्भ लागावयाचा प्रथम कथा पूर्वी चंद्रकला नगरीच्या ठाईं विक्रम सेन राजा राज्य करित असतां कोणीएक हरिदत्त नामे सावकार होता त्याची स्त्री शृंगारसुंदरी व पुत्राचे नाव मदन ॥

The work is anonymous. In the above short prologue, the translator, after doing obeisance to the sages Manu, Vāchaspati, Śuka, Parāsara, Vyāsa, Chāṇakya, and other writers on ethics (*nītiśāstra*), assures his readers that they need not be afraid that he is about to weary them with any lengthened version of the Śukasaptati. He states that he has thought fit to retain the Sanskrit *ślokas* (which are written in Bālbodh characters), giving a Marathi rendering of each, and then proceeds at once with his abridged translation.

The tales are seventy-two in number, two being added to the original seventy.

The printed edition of the Śukabāhattarī, printed anonymously at Bombay in 1855, appears to be a revised version of the translation of which this is a copy.

68.

Add. 26,476.—Foll. 82; 8¼ in. by 5¾; 7 to 9 lines, 5 in. long; written in Modi characters, in the 19th century. [William Erskine.]

A legendary account of Vijaya and Jaya, twin sons of Bhīma Sena, king of Kashmir.

Heading: राजश्री या विराजित राजमान्य राजश्री भिकाजी सिवराम भाले राव मु ॥ बागलकोट स्वामी ॥

Begins: शेवक नारो भास्करमुकामपुणे कृतानेक सिरसाष्टांग नमस्कार विनंती उपरि येथील क्षेम तागाइत छ ९ सावान पर्यंत सुखरूप असो विशेष . . . (fol. 2*b*, l. 1) यानंतर आपले यजमान श्रीमंत माहाराज राजमान्य राजश्री मल्हार राव तुकोजी हुल्कर याणी अम्हास पत्र लिहिले होते की भीम शेण राज्याचे पुत्राचे बखर तपसीलवार लिहून पाठवने त्यास ते तो महेश्वरास आहेत यास करिता आपनास लिहिले आहे ॥

The work is a modern invention, based no doubt on tradition, and contains an account of the miraculous birth and adventures of Vijaya and Jaya, two legendary sons of an ancient king of Kashmir. It seems to have no historical basis. It is written in the form of a letter from Nāro Bhāskara of Poona to Bhikājī Śivarāma Bhāle Rāo of Bagalkot, the writer stating in the prologue that Malhar Rāo Tukojī Holkar had written to him for this information (!), and, as he was then at Maheswar, he trusted the account would be sent on to him.

69.

Add. 26,477 A.—Foll. 1—13; 9¼ in. by 7¼; about 15 lines, 5½ in. long; written on European paper, water-marked "I. Ping, 1802." [William Erskine.]

A legendary account of the foundation of the town of Bedar. By Lingojī Mudgal Rāo.

Begins: अर्जदास्त अर्जे दर बंदगी बंदेगान बंदेशेरीकर कमीन कमतरीन लिंगोजी मुद्गल राव अर्जे कुरनिशान तसलिमात बजा उमर मारूक दोरद अंके हकीकत तागाइत छ २१ माहे जमादिलाखर पावेतो बंदे कमतरीनाची खबर सलाइत असे दिगर मजकुर साहेबीं हुकुम फर्माविला जे शहर बेदरची हकीकत बुनियादी पासुन कसी हकीकत जाहाली ती आपणास मालुम नाही तर इस्तक बोल पासून जाहाली हकीकत जाहीर करणे ह्मणोन हुकुम फर्माविला त्याजवरोन ही खबर लिहुन पाठविली असे ॥

The town of Bedar (or Bidar), situated in the Dominions of the Nizam of Haidarabad in Central India, was in former times the capital of the Bahmani Dynasty, which ruled up to the middle of the 16th century.

This work is written in reply to a letter received by Lingojī Mudgal Rāo from some European official (presumably Mr. Erskine), requesting him to furnish some particulars regarding the early history of Bedar. It is written in a simple style of Marathi, contain-

ing a large admixture of Persian and Arabic words and phrases, borrowed from the Hindustani.

The account here given seems to have no particular basis of fact. It is purely traditional, and is too fabulous to be of any historical value. Briefly, the story runs as follows:—

A wandering devotee (*fakīr*) from Northern India came to a village in the Deccan, and, having obtained a grant of two *bīghas* of land from Gangādhar Pant (also called Gangaresa Pant), the Deshpāṇḍe of that place, he settled there, married, and had a son and a daughter. When he died, Gangādhar Pant took charge of the boy, then 5 or 6 years of age, and employed him as his cowherd. One day he was found asleep under a bush, under the protecting care of a huge cobra. Regarding this as an auspicious omen, Gangādhar had the boy carefully educated, and adopted him as his son under the name of Ḥasan Gangū.

Ḥasan eventually obtained service in the army of the Muhammadan ruler of that province, and, after a while, was sent with an expedition against a neighbouring prince who had incurred the displeasure of his royal master. A battle ensued, and the army of the Sultan was on the point of being routed, when Ḥasan rallied the disorganized troops and succeeded in gaining a signal victory. For this act of bravery the Sultan promoted him to a high rank and loaded him with presents, a list of which is given. In course of time, the Sultan, being dangerously ill, and having no offspring, resolved to appoint as his heir and successor that person on whom one of his favourite elephants should bestow a garland of flowers from off its neck. The elephant, thus adorned, was let loose, and, wandering at will for three days throughout the town, selected Ḥasan Gangū, and, placing the garland on him, bore him in triumph to the palace. He was accordingly placed on the throne, and made king under the name of Sultan Aḥmad Shāh.

Some years afterwards Aḥmad Shāh went with a large retinue to hunt deer in the East country. In pursuit of a stag, the hunters came to a spot where no water was to be found. A herdsman, seeing their plight, directed the Sultan to a miraculous well of water. He had a fortress built there, which was called Bedar, and made it his residence. On his death, his son, who is also called Sultan Aḥmad Shāh, succeeded to the throne.

Several other marvellous incidents are introduced in the history, which concludes with an account as to how the Sultana endeavoured unsuccessfully to carry on an intrigue with the Dīwān Sābājī Ananta. The queen, baffled in her illicit design, falsely accused the Dīwān of an attempt on her honour, and caused him to be slain. Her guilt and treachery were clearly proved. The enraged Sultan thereupon shot her, and shortly afterwards became insane.

70.

Or. 2697.—Foll. 67; 6¾ in. by 5¼; 15 lines, 3¼ in. long; neatly written on European paper, water-marked "Allee, 1824."

गोष्टी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes, mostly in exemplification of popular sayings and proverbs.

The first anecdote is as follows:—

एका राजाने आपल्या प्रधानाप्रत पुसलें कीं माझे अधिकारामध्यें सर्वांपेक्षां उत्तम काय प्रधानानें उत्तर केलें कीं यथा शास्त्र न्याय करणें आणि प्रजाचें पुत्रवत् पाळण करणें हेंच उत्तम ॥

The 100 Marathi anecdotes are written on foll. 1—33. The latter part of the volume (foll. 34—65) contains a Gujarati version of them. At the end are appended two notes, the first of which (fol. 66), signed by "H. D. Haskins," undated, describes the work as being "A Manuscript of Popular Mahratta

Proverbs written by Ragonath Nana, a young Mahratta Brahmin about 17 years of age, and given to me by the Mahratta Interpreter to the Supreme Court of Judicature, Bombay."

The second note (fol. 67), without any signature, reads "Given to me (June 10th 1829) by Mr. James Haskins, the Brother of the above H. D. H. The Mahratta Proverbs."

VII. DRAWINGS.

71.

Add. 17,424.—$10\frac{1}{2}$ in. by 8; a collection of coloured drawings representing various trades and occupations, apparently executed early in the 19th century. [THOMAS RODD.]

The drawings, 43 in number, represent chiefly types of Hindu artizans, servants and officials, in the Bombay Presidency. They are executed with some amount of skill and careful portraiture, but the colouring is crude. Each drawing contains two figures, one a male, the other a female representative of the trade or occupation, depicted on a light blue or yellow background, with a decorative border in black and gold. The name of each is, in most cases, written in English at the bottom of the drawing in gilt letters, and also on the back in Marathi Modi characters, or in English on affixed labels.

VIII. MANUSCRIPTS OF MIXED CONTENTS.

72.

Add. 26,488.—Foll. 138; Marathi Miscellanies, written by various hands, in an album $12\frac{1}{2}$ in. by $8\frac{1}{4}$, water-marked "Jos & Em. Raph Azulay," with some loose leaves pasted in. [WILLIAM ERSKINE.]

The pieces contained in this collection are mostly in Modi; several of them have no headings.

I. Foll. 1—11. The Alphabet in Modi, with vowel combinations.

II. Foll. 12—44. Forms of epistolary and official correspondence.

III. Foll. 45—56*a*. Vikrama Rājyāchī kathā. Stories of king Vikramāditya.

IV. Foll. 56*b*—58*a*. Forms of letters.

V. Foll. 58*b*—68. Kṛishṇacharitra. A life of Kṛishṇa, taken from the Bhāgavata-purāna. The copy was completed at Bombay on Friday, the 12th Āshāḍha-*sudi*, Śaka 1728, *i.e.* the 27th June, 1806.

VI. Foll. 69—76*a*. Kṛishṇāchī rāsakrīḍā. An account of the circular dance of Kṛishṇa and the Gopīs, or cowherdesses.

VII. Foll. 76*b*. Pavāḍā śrīmanta Savāi Mādhava Rāvayāchā. Verses in eulogy of the Peshwā Mādho Rāo II. (who died A.D. 1795).

VIII. Foll. 77—100. Gopīchand Rājāchī kathā. The legendary story of king Gopīchand of Kanchanpur, who left his throne to become an ascetic. The copy is dated Bombay, Sunday the 5th Śrāvana-*badi*, Śaka 1728 [expired], *i.e.* the 20th July, 1806.

IX. Foll. 101—104. Rāma avatāra yāchā kathā. The story of Rāma and the rescue of his wife Sītā from the demon Rāvaṇa. This piece is incomplete. There are 4 blank leaves left for its completion.

X. Foll. 109—118. Three tales in prose.

XI. Foll. 119—122. Kāliyamardana kathā. The story of Kṛishṇa's conflict with and defeat of Kāliya, the serpent king of the Yamunā.

XII. Foll. 123—127. Chakravindu kathā. The Mahābhārata story of the prowess of Arjuna in his battles with the Kauravas, and of his slaughter of Jayadratha.

XIII. Foll. 128—131. A letter containing another account of the assassination of Afẓal K͟hān by Śivājī. See no. 9. The letter bears no date. It is addressed to Kṛishṇajī Panta Sūbedār, and purports to have been written by Āpājī Narahari, Dīwān of the Bijapur State. The writer begins with an account of Śivājī's incursion into Southern India, and gives a list of 40 hill forts which he had captured in the Bombay Presidency, and of 52 Thanas, or military stations, that he had established to secure the occupation of the conquered territories, and the collection of the chauth, or one-fourth share of the revenues from the Muhammadan rulers. He then relates how the Bijapur prince ('Alī 'Ādil Shāh II.) despatched his general Afẓal K͟hān (misnamed 'Abd al-K͟hān in his narrative) to effect the capture of Śivājī, how he was invited to a friendly conference by the Mahratta chief, entrapped, and treacherously stabbed by Śivājī whilst in the act of embracing him, resulting in the total defeat of the Muhammadan army.

XIV. Fol. 132. Archāśuddhividhi. The necessity of the purification of an image (here especially referring to the *liṅga*, or phallic representation of Śiva), after pollution by the touch of a Chaṇḍāl, or low-caste Hindu, or loss of divine power by long-continued neglect of worship. The paper is under the signature of Pandit Ananta Kṛishṇa, and is dated the 10th of Śrāvana-*sudi*, Śaka 1730 (1st August, 1808).

XV. Foll. 134—137. Modi letters, with vowel combinations, showing their equivalent forms in Persian characters.

73.

Add. 26,592.—Foll. 163; 13 in. by 8; a volume of miscellaneous contents, written on European paper, water-marked "Thos. Edmonds, 1804." [WILLIAM ERSKINE.]

The volume contains 18 articles, chiefly on the Marathi, Uriya, and other languages, written by various native hands, with transliterations in Roman characters, translations, notes, and some original articles by Dr. J. Leyden. The following only are in Marathi:

I. Foll. 2-3. The Modi Alphabet, with vowel combinations.

II. Fol. 6. A list of 23 Marathi works.

III. Foll. 7-8. Another Modi Alphabet, showing some forms of conjunct letters.

IV. Foll. 17—41. A grammar of the Marathi language, written in Modi, with interlinear translations and transliterations by Dr. J. Leyden.

V. Foll. 42—57. An alphabetical list of Marathi verbs, written in Modi, with transliterations, meanings, Hindustani, and occasionally, Sanskrit equivalents.

VI. Foll. 58—69. The story of the friendship of a Prince and a Vizier's son, in Modi, with a short vocabulary and Hindustani equivalents.

VII. Fol. 94. Specimens of Marathi letters, in Modi.

VIII. Foll. 95-96. Short notes by Dr. Leyden on the gender and declension of nouns in Marathi.

IX. Foll. 97—101. Marathi stories transliterated in Roman characters.

X. Fol. 102. Marathi phrases.

XI. Fol. 103. Short Marathi extracts, written on the back of an invitation to dinner from "Mr. and Mrs. Smith," addressed to "Doctor Leyden," and dated "Chowringhee, the 2d April 1806."

74.

Add. 26,593.—Foll. 103; 13 in. by 8; a collection of miscellaneous articles, written by various hands, on European paper, water-marked "Hooke & Son, 1801."

[William Erskine.]

I. Foll. 1—13. A brief account of the history of Mysore from A.D. 1535 to 1799, carelessly written in Modi characters.

Beg. यादेवस्त बयावर(?) मोफसलश्नन इ॥ [*i.e.* इस्तक] सुर सन १५३५ ईसवी शालिवाहन लगाइत आखेर सन १७२१ शालिवाहन सिद्धार्थी संवत्सर जेष्ठ तारीख छ २३ फैज महीसुर श्रीरंगपटण खस्यानास ॥

These chronicles are written in a dialect of Marathi intermixed with Arabic and Persian words and phrases. They embrace the period of the history of Mysore from the conquest of Vijanagar, by the four allied Muhammadan kings of Bijapur, Golconda, Ahmednagar, and Bidar, up to the defeat and death of Tipu Sultan at Seringapatan in 1799. The events here briefly narrated are fully described in the histories of Mysore by Lewis Rice, and Mark Wilks.

II. Foll. 14—24.

मानसबोध

Mānasabodha.

Didactic verses, written for the instruction of Śivājī by Rāmadāsa. See no. 28.

Begins:

गणाधिश जो ईश सर्वांगुणाचा ॥
मुळारंभ आरंभ तो निर्गुणाचा ॥
नमो शारदा मुळ चत्वारीवाचा ॥
गमो पंथ आनंत या राघवाचा ॥

These verses are exceedingly popular, and are considered to be the best of Rāmadāsa's compositions. The printed editions contain 210 verses, or five more than in this copy.

III. Foll. 25—45.

पंढरीमाहात्म्य

Paṇḍharīmāhātmya.

A copy, in Modi characters, of the Pāṇḍuraṅgamāhātmya. See no. 48.

Begins:

ॐ नमोजी मंगळरूपा ॥ विस्वव्यापका अरूपा ॥
विघ्नविनाशा ज्ञानदीपा ॥ करि कृपा मजवरि ॥ १ ॥
चतुर्भुजा तेजःपुंजा ॥ अपार महिमा विघ्नबीजा ॥
अनुग्रह हो तुझा घडता ॥ मनोरथ माझा सिद्ध पावें ॥ २ ॥
पावें आजी संकट हरण ॥ करुणालया गजेवदना ॥
शेरण आलो करि करुणा ॥ तुझीया चेरणा दंडवत ॥ ३ ॥

IV. Foll. 47—103. Prahlāda-charitra. A mythological story in Gujarati verse. See the Gujarati Catalogue.

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The references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

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NUMERALS in parentheses indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

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TALES AND LEGENDS.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT CATALOGUE.

CATALOGUE

OF

GUJARATI MANUSCRIPTS.

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CATALOGUE OF

GUJARATI MANUSCRIPTS.

I. JAIN RELIGION.

1.

Or. 5117.—Foll. 88; 4¼ in. by 10½; 16 lines, 6 in. long, with ruled margins; Jain Nagari of the 17th century. [Dr. H. Jacobi.]

आचारांग सूत्र

Āchārānga-sūtra.

The Prakrit text of the first Anga of the Jain Canon, commonly ascribed to Sudharmā Svāmī, with a Gujarati commentary (*bālāvabodha*) by Pārśvachandra Sūri, pupil of Sādhuratna, of the Tapā-gachchha.*

This manuscript contains only the Śrutaskandha, or first half of the work. The complete text, with Pārśvachandra's Gujarati *bālāvabodha*, and also a Sanskrit *ṭīkā* by Śilangāchārya, and a *dīpikā* by Jinahaṃsa Sūri, was published at Calcutta in Saṃvat 1936 (A.D. 1880).

The Śrutaskandha is in eight chapters (*adhyayana*), each of which is subdivided into several sections (*uddeśya*). The commentator, in his introductory remarks, has erroneously reckoned nine chapters by adding, as his eighth chapter, one called Vimoksha-adhyayana. This name occurs in the colophons to each of the eight *uddeśyas* of the seventh chapter, which is called Mahāparijñā, and was probably adopted as an alternative title by some copyist, as it does not appear in the text. Hence the commentator has carelessly taken it to be the name of another chapter distinct from the Mahāparijñā.

Text begins (fol. 3*a*) : सुयंमे आउसंतेणं । भगवया एवमखायं । इहमेगेसिंनोसन्ना भवइ ॥ तंजहा । पुरत्थिमाउ वा दिसाउ आगउ अहमंसि ॥ दाहिणाउ वा दिसाउ आगउ अहमंसि ॥

Commentary begins : श्रीगुरुभ्योनमः । प्रणम्य श्रीजिनाधीशं । श्रीगुरूणामनुग्रहात् । लिख्यते सुखबोधार्थमाचारांगार्थवार्त्तिकं ।२। . . . श्रीजिनशासनि द्वादशांगी सूत्र ते बार अंग माहि प्रथम अंग जिणिकारणि मोक्षना अंग ज्ञानाचारादिक ते इहां प्ररूपियइं । तिणिइं श्रीआचारांग भणियइ । तेहना बि श्रुतस्कंध तिहां पहिलइ श्रुतस्कंधि नव अध्ययन केहां शस्त्रपरि-

* Probably the Pārśvachandra mentioned by Peterson (*Fourth Report*, p. lxxvii.) as the "author, in Saṃvat 1597, of a vârttika on the Chatuḥsaraṇaprakîrnaka of Vîrabhadrasâdhu."

ज्ञाध्ययन १ लोकविजय २ शीतोष्णीय ३ सम्यक्त ४ लोकसार ५ धुत ६ महापरिज्ञा ७ विमोह ८ उपधानश्रुत ९ ए नवाध्ययन रूप आचार कहियइ ।

2.

Add. 26,454 B.—Foll. 36—89 (६९—१२२); $4\frac{1}{2}$ in. by 10; 5 and 6 lines, $8\frac{1}{4}$ in. long; dated Saṃvat 1771 (A.D. 1719). [William Erskine.]

ज्ञाताधर्म्मकथा

Jñātādharmakathā.

The Prakrit text of the sixth Aṅga of the Jains, ascribed to Gaṇadhara Sudharmā Svāmī, with interlinear Gujarati notes.

The Jñātādharmakathā contains a collection of nineteen stories, parables, and legends illustrative of the philosophy and morality of the Jain religion. The text, with a Sanskrit commentary by Abhayadeva Sūri,* and a Hindi version, was printed at Calcutta, 1877, forming vol. vi. of a series entitled 'Āgamasaṅgraha,' published under the patronage of Rāya Dhanapati Siṃha Bahādur of Azimganj, in the district of Murshidabad.

In the present copy the text is divided into five chapters, but in the printed edition it is in ten chapters. The first 68 leaves of this manuscript are missing, containing nearly the whole of the first chapter. It begins with the words भन्नाइ अणसणाएछेदेत्ता आलोइयपडिरकंते in page 388, line 3, of the printed edition.

The copy was made by Ṛishi Rājadhara, and was completed on Saturday, the 11th Kārtika-*sudi*, Saṃvat 1771.

Colophon : पांचमु अध्ययन संपूर्ण संवत १७७१ वर्षे कार्त्तिक मासे सितपक्षे एकादशी तिथौ शनिवासरे लखितं ऋ । [i.e. ऋषि] राजधरेण ॥

* Completed in Saṃvat 1120. See the *Bikaner Cat. of MSS.*, p. 682.

3.

Add. 26,453 A.—Foll. 1—107 (१—१४८); 10 in. by $4\frac{1}{4}$; 4 lines, $7\frac{3}{4}$ in. long; written about the 17th century. [William Erskine.]

उववाईसूत्र (औपपातिकसूत्र)

Uvavāī-sūtra (Aupapātika-sūtra).

The first Upāṅga of the Jain Canon. Prakrit text, with an interlinear commentary (*bālabodha*) by Rājachandra.

Text begins : तेण कालेणं तेण समएणं चंपानाम[न]यरी होत्था रिद्धीत्थिमिय सिमद्धा पमुइयजण जाणवया अइण्णजणमणुसा हलसयसहस्स संकिइ विकिइ लइपण्णसेउसीमा

Commentary begins : वंदित्वा श्रीपार्श्वजिनं पार्श्वचंद्रं च सद्गरु करोमि राजचंद्राख्य: आद्योपांग्यस्य वार्त्तिक: ॥ तेणइ कालिइ. अवसप्पिणी चउथा आरानइ विषइ अलंकार भणी ॥ तेणइ समयइ तेह अवसर प्रस्तावइण अलंकार भणी चंपा ए नाम . . . करनही तेहोत्या कहिता हुं ती इम कहिवउ ॥

The text of the Uvavāī-sūtra, with this commentary, and a Sanskrit *ṭīkā* by Abhayadeva Sūri* of the Kharatara-gachchha, was printed at Calcutta in 1879, forming vol. xii. of the 'Āgamasaṅgraha,' or collection of Jain sacred works, published under the patronage of Rāya Dhanapati Siṃha. The editor attributes the text of this Upāṅga to Sudharmā Gaṇadhara, who, he states, has recorded in it what had been communicated to him by Vardhamāna Svāmī, the last of the Tīrthaṅkaras. In the title-page he ascribes this Gujarati *bālabodha* to Amṛitachandra Sūri of the Lumpaka-gachchha.†

The manuscript is imperfect. Leaves १४—२२ and ५७ to ८२ are missing.

* Died "in Gujarat, in Saṃvat 1135, or, according to other authorities, Saṃvat 1139." Peterson's *Fourth Report*, p. iv.

† The Lumpaka sect, "which was founded in Saṃvat 1508." Bhandarkar's *Report*, 1883-84, p. 153. See also no. 36.

4.

Add. 26,462.—Foll. 157; 10 in. by $4\frac{1}{2}$; 6 lines, $7\frac{1}{2}$ to 8 in. long; dated Saṃvat 1794 (A.D. 1737). [William Erskine.]

रायपसेणीसूत्र (राजप्रश्नीयसूत्र)

Rāyapaseṇī-sūtra (*Rājapraśnīya-sūtra*).

The second Upāṅga of the Jain Canon, with an interlinear Gujarati commentary.

The Prakrit text and commentary are preceded by a short prologue by the commentator, in which he states that this work contains replies on the nature of *Jīva* given by Keśīkumāra Gaṇadhara to a certain king Pradeśī, hence its title of Rājapraśnīya.

Begins: ॐ नमो वीतरागायनमः ॥ श्रीगुरुभ्योनमः ॥ देवदेवंजिनं नत्वा श्रुतदेवी विशेषतः राजप्रश्नीयसूत्रस्य वार्त्तिकं विदधाम्यहं १ राजप्रश्नी उपांग तेस्या माटें प्रदेशी नांम राजाइं केशीकुमार श्रवण पासें जीवना अनेक प्रश्न कीधा ते केशीगणधरें तेहना उत्तर कीधा प्रदेशी राजाइं ते प्रश्न कह्या धर्म पांम्यो सौधर्म देवलोकें सूरियाभपणुं पांम्युं ॥

Text begins: नमो अरिहंताणं नमो सिद्धाणं नमो आयरियाणं नमो उवज्झायाणं नमो लोए सव्व साहुणं एसो पंच नमुक्कारो सव्व पावप्पणासणो मंगलाणंच सव्वेसं पढमं हवई मंगलं १ तेणं कालेणं तेणं समएणं आमलकप्पा नयरी होत्था ऋद्धित्थिमिय समीद्धा जाव पासादीया दरसणिज्जा अभिरूवा पडिरूवा ॥

Commentary begins: नमस्कारहु अरिहंतनें नमस्कारहु सिद्धनें नमस्कारहु आचार्यनें नमस्कारहु उपाध्यायनें नमस्कारहु सर्व साधुनें ए पंच परमेष्टिनें नमस्कारहु सर्व पापनें टालिं मंगलीक सघला मांहि मुष्य प्रथम मंगलीकगणें थकें हुउ तेणें कालिं चोथा आरानें अंतें तेणें समय प्रस्तावें तेहनें आमलकल्पा नामें नगरी पूर्वं हुती हवी भवनादिक ऋद्धिसमृद्धें धनधानें सहित छें ॥ यावत् सब्दे नगरीनुं वर्णन करवुं जोवा जोग्य छें देषवा जोग्य छें ॥

The text of the Rāyapaseṇī-sūtra, with a Sanskrit commentary (*ṭīkā*) by Malayagiri, and a Gujarati *bālabodha* by Megharāja, was published at Calcutta in Saṃvat 1936 (A.D. 1880). The text is there attributed to Sudharmā Gaṇadhara, i.e. Sudharmā Svāmī.

This copy was written at the village Meu, by Ṛishi Rahiyā, pupil of Ṛishi Meghajī, who was the pupil of Ṛishi Khemajī, the pupil of Ṛishi Keśavajī. It is dated Wednesday, the 12th Mārgaśīrsha-*badi*, Saṃvat 1794.

Colophon: इति श्रीराजप्रश्नीसूत्रार्थ संपूर्णम ... संवत् १७९४ वर्षे शके १६५९ प्रवर्त्तमाने दक्षिणायनगते श्रीसूर्यहेमंत ऋतौ माहामांगल्यप्रद शुभकारि मार्गशिर्ष्ये मासे कृष्णपक्षे द्वादशी तिथौ बुद्धवासरे मेउ ग्रामे पूज्य ऋषि श्री ५ केशवजी तत्सिष्य ऋषि श्री ५ षेमजी तत्सिष्य ऋषि श्री ५ श्रीमेघजी तत्शिष्य ऋषि रहीया लिखितं श्रीरस्तु ॥

5.

Add. 26,464 A.—Foll. 1—8; $9\frac{1}{2}$ in. by $4\frac{1}{2}$, 5 lines, $7\frac{1}{4}$ in. long; written about the 17th century. [William Erskine.]

चउसरण प्रकरण (चतुःशरण सूत्र)

Chausaraṇa-prakaraṇa (*Chatuḥśaraṇa-sūtra*).

The four essentials of Jain emancipation, the Prakrit text of the first Païnna, with a Gujarati interlinear gloss (*ṭabū*).

Text begins:

ऐँ नमः ॥ सावज्ज जोगविरई। उक्कित्तण गुणवउ अ पडवेत्ती।
खिलियस्स निंदणावण। तिगिच्छ गुणधारणाचेव ॥ १ ॥
चारित्तस्स विमोही। कीरइ सामाइ एणकिलइ हय।
सावज्जेअ रजोगाण वज्जणा सेवणत्तउ ॥ २ ॥

Gloss begins: ऐँ नामः ॥ शास्त्रनी आदिनइ विषइ मंगलीकनई काजिइ ग्रंथकार ते मंगलीकरूप जे ६ छ आव[श्य]क पहिला तेहना नाम कहि छइ सावद्य योग कहिता पाप सहित व्यापार तेह नीर्वरति कहिता परित्याग ऊक्कीर्त्त[*sic*] कहितां २५ नीगुणावंत साधुनीप्रतिर्थंकरनु स्तवन २ च पुनः कहितां वांदवानी भक्ति खलित कहितां व्रतना अतीचार व्रण कहितां तेहनी निंदा ॥

The work is in 62 ślokas. A copy of it, in 88 ślokas, is described in Rajendralala Mitra's 'Notices,' vol. x., p. 11. The Gujarati commentary was written for the edification of Ratnahaṃsa Gaṇi, the pupil of Vinayahaṃsa Gaṇi, during the pontificate of Udayavimala Sūri, and is dated Wednesday, the 8th Śrāvaṇa-*sudi*, Saṃvat 1735.

Colophon: इति श्री चउस्सरण प्रकर्ण संपूर्ण ॥ संवत् १७३५ वर्षे श्रावण सुदि अष्टमी बुद्धवासरे ॥ गणि श्री विनयहंस सीष्य मुनि रत्नहंस पठनार्थे ॥

The commentary ends: इति चउसरणप्रकर्ण संपूर्ण ॥ भट्टारक्क श्री ५ श्री उदियविमल सूरि राज्ये संवता श्री सत्तर-पात्रीशा वर्षे सावण सूदि आड्मि दिने बुद्धवार संयुक्तं ॥ पं० श्री विनयहंस गणि तत् शीष्य गणि श्री रत्नहंसनि भणवा वाचवा टवा अरथ संपूर्ण ॥

6.

Or. 2105 B.—Foll. 2—54 (२-५४); $4\frac{1}{2}$ in. by 10; 16 lines, $8\frac{3}{4}$ in. long; apparently written in the 18th century.

षडावश्यकसूत्र

Shaḍāvaśyaka-sūtra.

The Prakrit text of the second Mūlasūtra of the Jain Canon, accompanied by a Gujarati commentary (*bālāvabodha*) by Nemihaṃsa (?) Gaṇi.

The manuscript is imperfect, the first leaf being wanting. The text of the original sūtra is in six chapters, of which the first and fifth are not included in this work, viz. Sāmayika, or the equality of created beings, and Kāyotsarga, or the separation of the soul from the body.

The remaining four chapters, contained in this work, are as follows:—

1. Devavandanā, also called Chaityavandanā, in praise of the 24 Tīrthaṅkaras; ending at fol. 23*a*, l. 10.

2. Guruvandanā, on the salutation and respect to be paid to Sādhus, or holy men; ending at fol. 29*a*, l. 12.

3. Pratikramaṇa, on confession of evil actions; ending at fol. 50*a*, l. 4.

4. Pratyākhyāna, on the renunciation of wordly pleasures, and the observance of the 12 *vratas*.

In the colophon the author of the commentary is said to be Temahaṃsa Gaṇi (probably a scribe's error for Nemihaṃsa), the pupil of Somasundara Sūri (Saṃvat 1430—1499), and of Jayachandra Sūri (pupil of Somasundara), of the Tapā-gachchha.

Ends: श्रीषडावश्यक बालाविबोध संपूर्ण हुउं ॥ छ ॥ एहमाहि च्यारि अधिकार। पहिलउ अधिकार देववंदना १ बीजइ गुरुवंदना २ त्रीजइ पडिक्कमणउं ३ चउथइ पच्चक्खाण ४ ॥ इति श्रीतपागच्छनायक सकल सुविहितपुरं श्रीसोमसुंदर सूरि श्रीजयचंद्रसूरि पदकमलसंसेवित शिष्य पंडित तेमहंस गणिना श्राद्धवराभर्थ्यनया कृतोयं षडावश्यक बालाविबोध आचंद्रार्क्कं तेद्यात्[*sic*] ॥ छ ॥ ग्रंथाग्र ३१०० ॥

7.

Or. 4531.—Foll. 57; $4\frac{3}{4}$ in. by 10; 5 and 6 lines, about $8\frac{1}{4}$ in. long; written in Nagari of the 18th century. [Col. S. B. Miles.]

दशवैकालिक सूत्र

Daśavaikālika-sūtra.

The Prakrit text of the third Mūlasūtra, by Śayyambhava, with an interlinear Gujarati gloss.

Begins:

धम्मो मंगलमुक्कट्ठं । Gloss: दुर्गत पडता जीवनै धरी रापै ते भणी धरम कहीयै मंगलीक उतकष्टउ ते कुण।

अहिंसा संजमो तवो । — अ० श्रीजीवदया सं० सतरै भेदे संजम छारे भेदे तप कहीयइ।

देवा वि तं नमंसंति । — देवता राजादिक तेहनै नमसकार करइ।

जस्स धम्मे सया मणो ॥१॥ — जे जीवनुं एहवा धर्मनै विषै मन हुइ ॥ १ ॥

जहा दुमस्स पुप्फेसु । — जिम वृक्षना फुलनै विषै।

भमरो आवियइ रसं । — भमर मृयादाइ पियै रसनै ते भमरो।

न य पुप्फं किलामेइ । — न उपजावै फुलनै किलामना बाधा पीडा।

सो य पीणेइ अप्पयं ॥२॥ — ते भमर नृपति पमाडे आपणी आत्मानइ ॥ २ ॥

The last leaf of the manuscript, containing the three concluding verses, is wanting.

8.

Add. 26,463. — Foll. 182; 10 in. by $4\frac{1}{2}$; about 14 lines, $7\frac{1}{4}$ in. long; dated Saṃvat 1787 (A.D. 1730). [William Erskine.]

कल्पसूत्र

Kalpasūtra.

The Prakrit text of the first two books of the Kalpasūtra of Bhadrabāhu, with a Gujarati commentary by Sukhasāgara Gaṇi, pupil of Dīpasāgara Gaṇi.

The Kalpasūtra consists of three distinct works attributed to Bhadrabāhu, viz.: 1. Jinacharitra, or Lives of Jinas, 2. Sthavirāvalī, or List of the Sthaviras, and 3. Sāmāchārī, or Rules of conduct for Yatis.* The present manuscript contains the text of the first two parts only, divided into eight chapters (*vyākhyāna*), with an extensive commentary, partly interlineary.

The work begins with 7 leaves of introduction by the commentator, of which the first is missing, and the three following are somewhat damaged.

Text begins (fol. 6*b*): नमो ऋरिहंताणं नमो सिद्धाणं नमो ऋायरियाणं नमो उवज्झायाणं नमो लोएसव्वसाहूणं एसो पंचनमुक्कारो सव्वपावप्पणासणो मंगलाणंच सव्वेसिं पढमं हवई मंगलं ॥ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पंचहत्थुंत्तरे होत्था तंजहा हत्थुत्तराहिं चुए चइत्ता गब्भं वक्कंते ॥

Commentary: नमो क° नमस्कार हुउ ऋरिहं क° वेंरीरागद्वेष रूप तथा कामक्रोधमदहर्षरागद्वेष रूप वयरी तथा घाती कर्म रूप च्यारे वेंरीनाहंतकहता हणनार एहवा ऋरिहंत नामादि ४ निक्षेपायुक्त तथा ऋपाया ऋपगमातिशय १ पूजातिशय २ वचनातिशय ३ ज्ञानातिशय ४ ऋनें ऋाठ प्रातिहार्य एवं १२ गुणें करी विराजमान ए प्रथम पदनो ऋर्थ ।

नमस्कार हुउ सिद्धाणं क° सिद्धनें धम्या छें ऋाठ कर्मरूप मल जेणें एहवा सिद्ध निःप्पन्न दशा पाम्या निरुपाधिक भावें ऋाठ गुणें विराजमान &c.

This copy was made by Ratnasaubhāgya, pupil of Devasaubhāgya Muni, and completed on Monday, the 10th Chaitra-*sudi*, Saṃvat 1785.

Colophon: इति श्रीमत्कविकुलकमलप्रबोधनतरणि किरणि पं° श्रीदीपसागर गणि तच्छिष्यतुजिष्य पं° सुखसागर ग। विरचिते कल्पसूत्रार्थप्रकाशे स्तिबुकार्थे रूपे ऋष्टम षाण प्रकाशः संपूर्णम् ॥ . . . संवत् १७८७ वर्षे चैत्र शुदि १० सोमें। सकल पंडितशिरोमणि पंडित श्री १०८ श्रीश्रीश्री देवसौभाग्य मुनि शिष्य रत्नसौभाग्य लिपिकृतं ॥

9.

Add. 26,453 B. Foll. 108—115 (१–८); $9\frac{1}{2}$ in. by $4\frac{1}{4}$; 5 lines, 7 in. long; dated Saṃvat 1821 (A.D. 1764).

भक्तामरस्तोत्र

Bhaktāmarastotra.

A hymn of praise to Ādinātha, in 48 verses, by Mānatuṅgāchārya. Sanskrit text, with an interlinear Gujarati commentary by Ṛishi Dayārāma.

Text begins: भक्तामरप्रणतमौलिमणिप्रभाणा मुद्योतकंदलितपापतमोवितातं सम्यक्प्रणम्यजिनपादयुगंयुगादा बालंबतंभवजलेपततांजनानं ॥ १ ॥

Commentary begins: ईहां श्री ऋादिनाथ प्रथम तीर्थंकर तेहनी स्तुति मानतुंग ऋाचार्य करै छै केहवा छै श्री ऋादिनाथ ॥ भक्त जे ऋमर देवता ते प्रणमता छै कहितां नमता छै तेहनै मस्तकै छै मौलिक° मुगट तेहमांहि फटिक रत्न एहवी मणि तेहनी जे प्रभा तेहनै जिनपद जे ते उद्योतकारी छै ॥

At the conclusion of the work the commentator, Dayārāma, states that he is the pupil of Sujānajī, and that he wrote it for the perusal of his pupil Rāychand, during the pontificate of Bhīma Sena.

लि। पूज्यप्रवर पंडित मंडलाचार्य्य स्थविर श्रीमहांत शासणोद्योतकारकस्य। श्री १०८ श्री भीमसेनजी जीत्पट्टे(?) विद्यमांन पूज्यप्रवर पंडित स्थविर पदधारक जगज्जीवतारक पू। स्थविरजी ऋृ। श्री ५ श्रीसुजांणजी जीतदंतेवासि ऋृ। दयारांमस्य लेखि वाचनार्थे शिष्य ऋृ। रायचंदस्य हेतोः ॥

* See Jacobi's edition, with introduction and notes, in Band vii. of the *Abhandlungen für die Kunde des Morgenlandes.*

This copy was made at Bagsarpur* in Kathiawar, and is dated the first day of Āśvina-*badi*, Saṃvat 1821.

सं १८२१ ना मिति आसोवदि प्रतिपद्दिने श्रीबगसरपुर काठीयावाड देश मध्ये ॥

Colophon: इति श्री आदिनाथ भक्तामरस्तोत्र मांनतुंग आचार्य्य विरचिते महासुखदायक संपूर्ण॥ लि । पूज्यप्रवर पंडित विद्वज्जनश्चक्रचूडामणि पूज्य स्थविरपदधारक पूज्य स्थविरजी श्री १०८ श्रीऋषिराजजी श्री सुग्यानजीजीश्चिरंजीवी ॥

10.

Or. 5186.—Foll. 43; $4\frac{1}{2}$ in. by $10\frac{1}{4}$; 15 lines, $8\frac{1}{2}$ in. long; dated Saṃvat 1556 (A.D. 1499). [Dr. H. Jacobi.]

योगशास्त्र

Yogaśāstra.

The Prakrit text of the first four chapters (*prakāśa*) of Hemachandra Āchārya's exposition of the Yoga aphorisms of Patañjali, with a Gujarati gloss.

Begins: ॐ नम। श्रीसर्व्वज्ञायनमः॥ श्रीसिद्धांतसागर सूरिगुरुभ्योनमः॥ अर्हं॥ श्रीमहावीरायनमः॥ नमो दुर्वार॰॥ अस्य व्याख्या॥ महावीरायनमः॥ श्रीमहावीर देव रहइं नमस्कार हुउ॥ किंचिशिष्टाय महावीराय दुर्वार रागादि वैरि वारनिवारिणे। दुर्वार वारिवा अशक्य रागादि वैरि भणीइं अंतरंगवदुरी तेहतणावार समूह रहइं निवारइ छइं॥

Hemachandra, the celebrated Jain writer and grammarian, and author of this work, was born in Saṃvat 1145, and died in Saṃvat 1229.†

The text in Windisch's printed edition, in Roman characters,‡ begins with the words नमो दुर्वाररागादिवैरिवारनिवारणे.

In the preceding *namaskāras* the commentator offers salutations to his *guru* Siddhānta-sāgara Sūri, who lived Saṃvat 1506—1560.§

* Probably the Bagásra of Hunter's *Gazetteer.*

† See Weber, ii., p. 1006.

‡ *Zeitschrift der D. Morg. Ges.*, Bd. xxviii., p. 192. Leipzig, 1874.

§ See Peterson's *Fourth Report*, p. cxxxii.

11.

Or. 2116 C.—Foll. 51—93 (१—४३); 10 in. by $4\frac{1}{4}$; 4 to 7 lines, about $8\frac{1}{4}$ in. long; written about the 17th century.

संघयणी (संग्रहणीसूत्र)

Saṅghayaṇī (*Saṅgrahaṇī-sūtra*).

A work on Jain cosmography, in Prakrit, by Chandra Sūri, with a Gujarati commentary (*ṭabā*).

The text with comments begins:

नमिउ अरिहंताई। नमस्कार करीनइ अरिहंत सिद्ध आचार्य उपाध्यायादिकनइ॥

ठिई भवणे गाहणाय पत्तेयं। देवतादिकनी स्थिति कहीस्यइ देवतादिकना भवन कहीए देव नारकी मनुष्य तिर्यंच प्रत्येक २ चवण देहमान कहिस्युं॥

सुर नारयाण वुच्छं। जू जूउ देवता नारकीनो घर हुइ तिर्यंच माण मनिन हुइ॥

नर तिरियाण विणाभुवणं। मनुष्य तिर्यंचना भवन पापइ मनुष्य तिर्यंच भवन कहिस्युं नही॥

Chandra Sūri belonged to the Harsorā (हरसोरा) i.e. Harshapurīya-gachchha. He was a pupil of Hemachandra Sūri, founder of the Maladhārī line, who flourished about the latter part of the 11th century A.D.*

The Saṅgrahaṇī-sūtra is an abridgment of a larger work (Bṛihat saṅgrahaṇī-sūtra), written by Jinabhadra Gaṇi Kshamāśramaṇa, whose pontificate dates, according to Klatt,† from Saṃvat 585 to 645.

This copy contains 291 gāthās. The Gujarati commentary is anonymous, and consists chiefly of interlinear annotations, with explanatory tables. There are also several roughly executed coloured diagrams and illustrations.

The work has been published in vol. iv. of the Prakaraṇa-ratnākara, with a commentary

* Professor Peterson notices a copy of a work by Hemachandra, written "with his own hand, Samvat 1164," *Fourth Report*, p. cxl.

† *Jaina-onomasticon*, p. 14.

(*bālāvabodha*) in modern Gujarati by Śivanidhāna. The text is in 318 gāthās. The commentator states that the Bṛihat saṅgrahaṇī-sūtra of Jinabhadra Gaṇi is in 500 gāthās.* A copy of this larger work, with a commentary by Malayagiri, is noticed by S. R. Bhandarkar† as consisting of 5000 ślokas, the commentary being in 4500 verses.‡

12.

Add. 26,365.—Foll. 53; $10\frac{1}{4}$ in. by $4\frac{1}{2}$; 5 lines, about 8 in. long; apparently written in the 17th century. [William Erskine.]

Another copy of the Prakrit text, with Gujarati comments.

The text in this copy is in 337 verses. The interlinear and marginal notes and comments differ from those in the preceding manuscript, and occasionally bear some resemblance to the commentary of Śivanidhāna.

There are no diagrams or illustrations. The first few leaves are damaged at the edges.

13.

Or. 2117 B.—Foll. 19—40 (१–२२); $4\frac{1}{2}$ in. by $11\frac{1}{4}$; about 9 lines, $9\frac{1}{4}$ in. long; dated Saṃvat 1718 (A.D. 1661).

लघु क्षेत्रसमासप्रकरण

Laghu-kshetrasamāsa-prakaraṇa.

A system of geography according to the Jains, in Prakrit verse, by Ratnaśekhara Sūri, with notes in Gujarati.

Text begins:

वीरं जयसेहरपय पयट्ठियं पणमिऊण सुगुरुंच
मंदत्ति समरणट्ठा खित्तवियाराणु मुंछामि १

* See *Prakaraṇa-ratnākara*, vol. iv., p. 34, also p. 183.
† *Deccan Catalogue*, p. 333, no. 336.
‡ *Ibid.*, p. 335, no. 352.

तिरिएगरज्जुकिखत्ते असंक्खदीवो दहीउ ते सब्वे
उद्धार पलिय पणवीसं कोडि २उ समयतुल्ला २

Ratnaśekhara Sūri belonged to the Nagpur branch of the Tapā-gachchha. He was the pupil of Vajrasena, and is the author of Śrīpālacharitra, which he dictated, "in Saṃvat 1428, to his pupil Hemachandra."*

The work is in 267 gāthās. It has been published in 263 gāthās, with a Gujarati commentary, in the 'Prakaraṇa-ratnākara,' vol. iv., pp. 185—299.

The Gujarati annotations are written in a small hand between the lines of the text, and on the margin. There are also explanatory tables and coloured diagrams.

This copy was made by Harivaṃśa Ṛishi, the pupil of Devīdāsa Ṛishi and of his preceptor Gokuladāsa Svāmī, on Friday, the first day of the dark half of Āśvina, Saṃvat 1718.

Colophon: इति श्रीलघुक्षेत्रसमासप्रकरणं समाप्तं लिक्षतं पूज्य गोकलदास स्वामिजी व तत् शिष्य देवीदास ऋषि तस्य शिष्य लिपतं हरिवंस ऋषि अथ संवत् १७१८ वर्षे अश्वन वदि मावस्या शुक्रवार उन्नानछित्त वरणावे नग्र मये लिखेत्वा सुभंभूयात् ।

14.

Or. 2118.—Foll. 1—154. Two copies of Ratnaśekhara Sūri's Laghu-kshetrasamāsa-prakaraṇa, with Gujarati commentaries.

A. Foll. 1—33; $9\frac{3}{4}$ in. by $4\frac{1}{4}$; 5 lines, $7\frac{1}{2}$ in. long; written about the 17th century.

A copy of the Prakrit text, in 265 gāthās, with an interlinear Gujarati commentary (*ṭabā*) by Pārśvachandra Sūri, pupil of Sādhuratna Paṇḍit of the Nāgpurīya Tapā-gachchha.

Commentary on the first gāthā:

वीर श्रीमहावीर केहवउ जयसेहरपयपइट्ठियं जयनउ शेखर लोकनउ अग्र एहवउ जे पदस्थानक तिहां प्रतिष्ठित छइ वोली

* Peterson, *Fourth Report*, p. ciii.

पणमिऊण प्रणमीनइं कउण सुगुरुंच स्व आपणउ गुरु जयसेखर सूरि तेहनइ पदि कहतां पाटि प्रतिष्ठित श्रीवयरसेन सूरि ते गुरु जेहनउ शिष्य ते श्री रत्नसेषर सूरि कहइ छइ हं श्री वीर तथा गुरु प्रणमीनइ क्षेत्रनउ विचार तेहनउ ।

अणु कहतां लवातंउछामि कहतां शिलानी परिग्रहण करिस्युं किसइ अर्थिं सस्मरणठा आपणनइ चीत विचानइ अर्थिं काइं मंदुत्ति जेह भणी हुं मंदमूर्ष छूं एह पहिली गाथानउ अर्थ कहु १

Colophon to the commentary :

इति श्रीनागपुरीय तपागछे श्रीसाधुरत्न पंडितवर तछिष्य श्रीपार्श्वचंद्र सूरींद्रवर तेन कृत श्रीलघुक्षेत्रसमास विवरणं संक्षेपत । इति श्रीलघुक्षेत्रसमासप्रकरणं संपूर्ण ।

B. Foll. 34—154 (१—१२१); $10\frac{1}{4}$ in. by $4\frac{1}{2}$; 13 lines, 8 in. long; dated Saṃvat 1668 (A.D. 1611).

An extensive Gujarati commentary (*bālāvabodha*) on Ratnaśekhara's work, by Dayā Siṃha Gaṇi, with the Prakrit text in 262 gāthās.

In a short prologue, commencing with a Sanskrit invocation, the commentator states that the Kshetrasamāsa was originally composed by Jinabhadra Gaṇi Kshamāśramaṇa (Saṃvat 585—645), and commented on by Malayagiri.* Several Āchāryas had subsequently written works (*sūtras*) and explanations (*vṛitti*) on the same subject, of whom was Ratnaśekhara, in elucidation of whose work the present commentary is written. Daya Siṃha informs us that he was the pupil of Jayatilaka Gaṇi,† and that he wrote this work under the patronage of Ratnasiṃha Sūri, who had succeeded Jayatilaka. He further states, in a colophon to the first chapter (fol. 128*b*), that he compiled it with the approval of Udayavallabha Sūri, who succeeded Ratnasiṃha Sūri.

Begins: अर्हं अर्हमिति ब्रह्मपदंपरामष्टिवाचकंसिद्धं ध्यायामि धवलममलंमूलं सकलार्थसिद्धीनां ।१।

अहं अर्हमिति ब्रह्मपदंध्यामि। हुं ब्रह्मज्ञाननुं पद पंचपरामष्टिनिं ध्याउं कि शूंछि जे ब्रह्मपद परम गुरुउं छि धवल छि । अमल निर्मल छि । सघलाइ अर्थनी सिद्धिनूं मूल छि ।

Commentary begins : हु क्षेत्र कहता द्वीप अनिं समुद्रनु विचार रूपीउ अणु भणीइ परिमाणुउ तेहनुं ऊछिउ कर गुंछउ जिम क्षेत्रमांहिं स्यापड्याध्यन्यनु छडु कीजि तिम कि मिउं करीनिं वीर प्रणम्य श्रीमन्महावीर जगशेषर पद प्रतिष्ठित त्रिभुवनना मस्तक ऊपरि मुक्ति पद प्रतिष्ठितउं छि ।

Colophon : इति श्रीक्षेत्रसमास श्री रत्नशेषर सूरि कृत सूत्रनु बालाविबोध समाप्त . . . संवत १६६८ की पोस मासेसिते पक्षे पूर्णिमास्यां तिति षोभौमे लिखितं ॥

15.

Add. 26,374.—Foll. 46; 5 in. by 12; 4 lines, 9 in. long; dated Saṃvat 1826 (A.D. 1769).
[WILLIAM ERSKINE.]

Another copy of the text (265 gāthās), with Pārśvachandra Sūri's interlinear commentary.

On the first leaf is a coloured representation of Mahāvīra, or Vardhamāna, the last of the 24 Jain Tīrthaṅkaras. There are also several coloured diagrams and illustrations, with geographical tables, and marginal notes.

Colophon to the commentary :

इति श्रीक्षेत्रसमासप्रकरणं टबार्थं विरचितं श्रीमन्नागपुरीय तपागछे श्रीसाधुरत्न पंडितप्रवर तत्सीष्य भट्टारक श्री पार्श्वचंद्र सुरेंद्रवर तेन कृत मिदं क्षेत्रसमासटबकार्थः संवत् १८२६ ना आसो शुदि ८ रवौ दिनै लिपित मिति टबार्थम् ॥

The copy was written at Māhāyan Ṭolī in Maksudabad [*i.e.* Murshidabad], by Pandit Māṇikasāgara, pupil of Viśeshasāgara, with the help of Sugālchand, and was completed on Wednesday, the 3rd of Āśvina-*badi*, Saṃvat 1826, *i.e.* 18th October, 1769 A.D.

Colophon to the text:

इति श्रीषेत्रसमासलघुप्रकरणं संपूर्णं ॥ संवत् १८२६ वर्षे आसो वदि त्रितृयायां बुधवासरे विजय मूहुर्त्ते संपूर्णयिं पुस्तिका श्रीशिपरजी प्रसादात् स॥ सुगालचंदजी साहाय्ये श्रीमगसुदावाद नगरे माहायन टोली मध्ये चतुर्मासक स्थितायं लिपिताच पं विशेषसाग[र] गणि सिस्य पं माणिक सागरेण लिपिता आत्मार्थे लेपक चिरंजीयात् शुभंभवतु ॥

* Bhīma Siṃha Māṇaka, editor of the *Prakaraṇa-ratnākara*, states that it consists of more than 7,000 ślokas. See Preface to vol. iv.

† "Of the Tapâ-gachchha. Third in ascent from the Labdhisâgara who wrote, in Samvat 1557, the S'rîpâlakathâ." Peterson, *Fourth Report*, p. xxxi.

16.

Or. 2133 A.—Foll. 1—36; $4\frac{1}{2}$ in. by 10; 6 lines, $8\frac{1}{2}$ in. long; written apparently in the 16th century.

दीवालीकल्प (दीपालिकाकल्प)

Dīvālīkalpa (*Dīpālikākalpa*).

Stories in Jain Sanskrit verse illustrative of Jain virtues, by Jinasundara Sūri, with anonymous interlinear notes in Gujarati.

After invocation, the text and comments begin :—

Text:

श्रीवर्द्धमानमांगल्यः प्रदीपःपीवरद्युतिः ।
देयादतुल्यकल्याणः विलसविपुलांसतां ॥ १ ॥
श्रीवर्द्धमानतीर्थेसः कल्यांणकमहोत्सवं ।
वक्ष्येदीपालिकाकल्पं पुण्यलक्ष्मीफलद्रुमं ॥ २ ॥

Commentary : अष्ट महाप्रातिहार्यैः नीश्रिइंः शोभाइं-युक्त एहवाः श्रीवर्द्धमान स्वांमी मंगलीकना दीपक छैं बली केहवा छैं ॥ पुष्टी छैं कीर्त्ति जेहनीः अतूली बलः अनोपमः कल्यांण-काणकारीः दीपकसमांनः आरोग्यनी वीलाश प्रतइंः वीपूल मौटा कल्यांणक संत उत्तम छैंः ते भगवंत छैं ॥ १ ॥

जननैं श्रीवर्द्धमान स्वांमी तीर्थंकरनइंः ॥ कल्यांणक महोछव प्रतैं कहैंस्यैं दीपालिका पर्वना कल्प आचार प्रतइं विवास प्रतैं विपूल मोटां कल्यांणक संत उत्तम जननौं ॥ २ ॥

Jinasundara Sūri was one of the five pupils of Somasundara Sūri of the Tapā-gachchha, who was born Saṃvat 1430, and died Saṃvat 1499.*

The work is in 436 verses. The date of composition, Saṃvat 1483 (A.D. 1426), is expressed in verse 435 by the chronogram अग्निद्वीपविश्व, which is followed by the year १४८३. The commentator explains† that द्वीप stands for हाथी (*i.e. gaja* "elephant," the equivalent for 8), and that विश्व (spelt वीस्व) is synonymous with जग (*i.e.* जगत् 'universe'), and expresses the number 14.*

The first story is of the conversion to Jainism of Samprati, king of Ujjain, by Suhastī.†

Colophon : इति तपागछाधिराजः श्रीशौमसूंदरसूरीः शिष्य भट्टारक श्रीजिनसूंदरशुरी विरचितायां ॥ श्रीदीपाली-काकल्प संपूर्णः मुनी विवेकवीजय लिपी कृतः धनेरास्याते: ॥

Copyist :—Muni Vivekavijaya, pupil of Riddhivijaya Gaṇi, who was the pupil of Lālavijaya Gaṇi. पं लालवीजय गणी शिष्यः पंः ऋद्धि-वीजय गणी शिष्यः वीवेकवीजय लिपी कृतं ॥

17.

Add. 26,366.—Foll. 91; $9\frac{1}{4}$ in. by 5; 5 lines, $3\frac{3}{4}$ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

Another copy of the text, with Gujarati interlinear notes, practically the same as those in the preceding manuscript, but somewhat abridged.

This copy is incomplete, extending only as far as verse 365.

18.

Or. 2114 B. — Foll. 40—95 (१-५६); 10 in. by $4\frac{1}{4}$; 13 lines, $8\frac{1}{4}$ in. long; dated Saṃvat 1543 (A.D. 1486).

उपदेशमालाप्रकरण

Upadeśamālā-prakaraṇa.

A summary of Jain religious duties in Prakrit verse, by Dharmadāsa Gaṇi, with a Gujarati commentary (*bālāvabodha*) by Nanna Sūri of the Koraṇṭa-gachchha.

* Peterson's *Fourth Report*, p. cxxxvi.

† वर्ष नांम कहैं छैं अणैं वर्ष कीधो अग्नि द्वीप हाथी वीस्व जग एतलैंः १४ ॥

* An equivalent for the *loka* given by Burnell, *South Indian Palæography*, p. 78.

† See Bhandarkar's *Report*, 1883-84, p. 135.

Heading : श्री उपदेशमालार्थं बालानामवबोधकं ॥ ग्रंथनइ प्रारंभि नमस्कार कहइ छइ ।

Text begins :

> नमिऊण जिणवरिंदे । इंदनरिंदच्चिए तिलोयगुरू ।
> उवएसमालमिणमो । वुच्छामि गुरूवएसेणं ॥ १ ॥

Commentary : जिनवरेंद्र तीर्थंकर नमस्कारीनइ हउं गुरूनइ उपदेशिइं ए उपदेश तणी श्रेणि कहिसु जिनवरेंद्र किसिया छइं । इंद्र अनइ नरेंद्र राजाने पूजित छइं। वली किसिया छइं । त्रिभुवनना गुरू छइं ॥ १॥

> जगचूडामणिभूउं उसभो वीरो तिलोयसिरितिलउ ।
> एगो लोगाइच्चो । एगो चरकू तिहुअणस्स ॥ २ ॥

श्री आदिनाथ विश्व हुइं चूडामणि मुकुट समान हुउ । श्री महावीर त्रिभुवननी लक्ष्मीनइं तिलक सरीपउ छइं । एक श्री आदिनाथ लोकनइं सूर्य समान । अनइ एक श्रीमहावीर त्रिभुवननइं लोचन समान ॥ २ ॥

The text is in 544 *ślokas.* Rajendralala Mitra notices two copies, one in 691 *ślokas* (viii., p. 142), the other in 767 (x., p. 46).

It is stated in the colophon that this commentary was made in Saṃvat 1543, by Nanna Sūri, the pupil of Sāvadeva (*i.e.* Sarvadeva), the head of the Koraṇṭa-gachchha, and was copied that same year by Guṇavardhana Gaṇi, pupil of Nanna Sūri, for the edification of the wife of Shāh Rūpchand, a Śrāvikā.

Colophon : इति श्री उपदेशमालाप्रकरण अक्षरार्थ बालावबोधः संपूर्णः ॥ श्री कोरंटगणाधिप सूरि श्रीसावदेवगुरु-शिष्यः । स्तंभनकपुरे त्रिचतुस्तिथि १५४३ वर्षे नन्नसूरिगुरुः । उपदेशमालिकायाश्चकार बालावबोधमालोक्य । वृत्तिं पूर्वविकृतां तथापि शोध्योयमतिनिपुणैः ॥ २ युग्मं ॥ ससूत्रं ग्रंथाग्रं ॥ १९८१ ॥ संवत १५४३ वर्षे आसो वदि १० रवौ । श्रीकोरंटगछे श्री नन्नसूरि-शिष्य गणि गुणवर्द्धनेन लिखितं ॥ साह रूपचंद भार्या सुश्राविका मणकाई पठनाय ॥

19.

Add. 26,452 A.—Foll. 1—26 (१-२७); 10 in. by 5; 3 lines, $8\frac{1}{4}$ in. long; written about the 18th century. [WILLIAM ERSKINE.]

नवतत्त्व

Navatattva.

An exposition of the Nine Principles of Jain philosophy. Prakrit text, with a Gujarati interlinear commentary (*bālāvabodha*) by Jnānavimala Sūri.

The work begins with an ascription of praise to Pārśvanātha, and a few remarks by the commentator.

ऍ नमः श्रीपार्श्वपरामश्वराय: ॥ ऍ नमः पार्श्वनाथाय शंखेश्व राख्यतायिने लिखामि सुखबोधार्थं नवतत्वस्य वार्त्तिकम् १ तत्वतेस्युं कहीइं आपापणा स्वरूपपणुं ते तत्व तेहनो विचार लिखीइं छइं हवइं नवतत्वना नाम कहइ छइं ॥

Text begins : जीवा १ जीवा २ पुणं ३ पावा ४ सव ५ संवरोय ६ निज्जारणा ७ बंधो ८ मुक्खोय ९ तहा नवतत्ता हुंति नायव्वा ॥ १ ॥

Commentary begins : प्रथम जीवतत्व १ चेतना लक्षण संज्ञा चेष्टारूप १ ॥ बीजुं अजीवतत्व २ ते चेतना रहित संज्ञा चेष्टा नहीं ॥ त्रीजुं पुण्यतत्व शुभ सुख कर्म्म ३॥ चोथुं पापतत्व ४ अशुभ दुख कर्म ४ ॥ पांचमुं आश्रवतत्व ५ जेणे करी शुभ अशुभ कर्म्म आवइ ते ॥ छट्ठुं संवरतत्व ६ शुभाशुभ कर्म आवतां रोकइं तेच कहतां वली ॥ सातमुं निर्जरातत्व ७ जेणइं करी करी कर्म्मनइं शोषीइं पातलां करीइं ॥

The Navatattva has been translated by the Rev. J. Stevenson, appended to his translation of the Kalpasūtra. See also Colebrooke's "Essays," vol. i., pp. 405 and 444, and Wilson's "Sects of the Hindus," vol. i. (London, 1861), pp. 306, *et seq.*

The Prakrit text, in 59 verses, with a modern Gujarati commentary, was published at Bombay (2nd edition) in 1884. It is, with the exception of one or two verses, almost identical with the text in the present copy as far as verse 55, where this manuscript ends.

There is considerable confusion in the numbering of the *gāthas.* The one following 33 (fol. 13*b*) is numbered 36; then comes another 33 up to 40, followed by 36 to 47, the next, and final, verse being numbered 50. So also, number १९ has been omitted in the enumeration of the leaves, the text following on from leaf १८ without a break.

In the colophon to the text, as also in the commentary thereon, the authorship of the work is attributed to Maṇiratna Sūri of the Tapā-gachchha. The commentary, written by

Jñānavimala Sūri, and revised by Sukhasāgara, is dated Taranipur, Saṃvat 1773 (A.D. 1616), the year being expressed by the chronogram गुणमुनिमुनींदु.

Colophon: इति नवतत्त विचारो लिहिउ भव्वाण जाणण निमित्तं संखित्तो उद्धरिउ लिहिउ मणिरयण सूरीहिं ॥ ५१ ॥

Commentary: इंलिख्यो संक्षेपथी भव्वाण कहतां भव्य प्राणीनइं जाणंण निमित्तं कहतां जाणवाहेतु स्वरूपइं उद्धरयो सिद्धांत समुद्रमांहिथी कुणइं श्रीमाणीरत्न सूरी श्रीसोमप्रसूरीसतीर्थ्यै श्रीमत्तपागच्छालंकारहार तिणइं उद्धारयो आवश्यक निर्युक्ति मध्ये नवतत्त छइं। तथा वाणांगवृत्ति मध्ये गाथा मध्ये छइं तेहनो उद्धार करी विशेष गाथाइं करी लिख्यो छइं॥ श्रीनवतत्त पदार्थ प्रकटन पटु विवरणं मया लिखितं। श्रीज्ञांनविमल सूर नाम्ना लोकोक्तिरूपंच १ मंदमतिबोध कृतयें तरणिपुरे गुणमुनिमुनींदु मिते वर्षे हर्षेणंदंबोधिकरं भव भव्यानां २ प्रथमोदर्शे लिखितं। सुखसामरे कविवरेण संसोध्यम्॥ इति श्रीनवतत्तबालावबोध संपूर्णं॥

20.

Or. 2112 A.—Foll. 1—16; $10\frac{3}{4}$ in. by $4\frac{1}{2}$; 15 lines, $9\frac{1}{4}$ in. long; Jain Nagari of 17th to 18th century.

An abridged copy of the text, with a Gujarati commentary (*bālāvabodha*) by Muni Ratnasiṃha, pupil of Muni Ratnasūri of the Āgama-gachchha.

The manuscript begins with a copy of 26 verses of the Navatattva, the last being the 53rd in the printed edition of Bombay, 1884. The verses of the text are also introduced in the course of the commentary, which begins:—

पहिलुं जीवतत्व। बीउजउ अजीवतत्व। त्रीजउं पुन्नतत्व। चउथउ पापतत्व। पांचमउं आश्रवतत्व। छठउं संवरतत्व। सातमउं निर्ज्जरातत्व। आठमउं बंधतत्व। नवमउं मोक्षतत्व॥ ए नवतत्वनांम जाणवां॥ हिव एह नवतत्वना मोटा भेदनी संख्या कह छइ॥

Colophon: इति श्रीनवतत्वबालावबोध लिपितमिदं॥ इति ज्ञाननवतत्वबालाबोध पठनार्थं॥ श्री आगमगच्छे श्रीमुनिरत्नसूरिः सिष्य मुनिरत्नसिंघः॥

21.

Add. 26,464 C.—Foll. 21—30 (१-१०); 10 in. by $4\frac{1}{4}$; 5 lines, $8\frac{1}{2}$ in. long; dated Saṃvat 1793 (A.D. 1737). [William Erskine.]

जीवविचारसूत्र

Jīvavichārasūtra.

A Prakrit treatise in 51 verses on life in all its manifestations, with an interlinear Gujarati commentary. Followed by the Navatattva (see no. 19), with a Gujarati commentary by Pārśvachandra Sūri.*

Text begins: भुवणपईववीरं नमिऊण भणामि अबुह बोहणत्थं जीवसरूवं किंचिवि जह भणियं पुव्व सूरीहिं॥ १॥ जीवा मुत्ता संसारीणोय तस थावराय संसारी पुढवी जल जलण वाऊ वणस्सई थावरानेआ॥ २॥

Commentary begins: भुवण त्रिभुवन . . . विषें प्रदीप दीवा समान एहवा माहवीर प्रतिं॥ नमस्कार करीनें भणामि कहीसिंम्पु अर्थं अबोध कहीइं अजाण मूर्ष अबोध जाणवानें अर्थं॥ जीवनुं स्वरूप आकार किंचिवि कहतां कांइ कथो मुंख्युं (?) कहिस्यें संक्षेप मात्र जिम भण्युं कहतां कह्युं॥ पूर्वाचार्य परंपरागत गणधर तेणें जिम कह्युं छें तिम कहीइं॥ जीवना बे भेद एक मुत्त कहीइं सिद्धना जीव बीजा संसारी जीव ए बें भेद जांणवा॥ संसारी जीवना बे भेद एक त्रसनउ भेद बीजउं थावरनो भेद॥ तेमांहिं थावरना भेद कहे छइं पृथवी माटी १ जल पांणी २ जलण आगि ३ वाऊ वायरऊ ४ वणस्सइ झाडनी जाति ५ ए पांच भेद॥

The text of the Navatattva (fol. 26*a*) is in 44 verses, the last verse being the 54th in the printed edition of Bombay, 1884. The commentary, by Pārśvachandra Sūri, is interlineary, and begins:—

जीवतत्व १ अजीवतत्व २ पुण्यतत्व ३ पापतत्व ४ आश्रवतत्व ५ संवरतत्व ६ निर्ज्जरातत्व ७ बंधतत्व ८ मोक्षतत्व ९ तथा आगमोक्त १ नवें हुइं जांणिवां तत्व॥ चऊद भेद जीवना १४ चऊद भेद अजीवना १४ पुण्यप्रकृतना बेंतालीस पापप्रकृतिना ब्यासी भेद हुइं ८२ बेतालीस भेद आश्रवना ४२ संवरना सत्तावन भेद ५७

* Probably the Pārśvachandra noticed in Peterson's *Fourth Report*, p. lxxvii, the "author, in Samvat 1597, of a vârttika on the Chatuḥśaraṇaprakîrnaka of Vîrabhadrasâdhu."

बार भेद निर्ज्जराना १२ कर्मबंधना च्यार भेद ४ मोक्षतत्वना नव भेद ९ ए नव जांणवा तत्वना भेद अनुक्रमि ॥

This copy, written by Ratnasaubhāgya Gaṇi at Darbhāvatī, is dated Thursday, the 8th of Jyeshṭha-*sudi*, Saṃvat 1793, Śaka 1659 = A.D. 1737.

संवत १७९३ वर्षे शाके १६५९ नो ज्येष्ट शुदि ८ गुरौ गणि रत्नसौभग्य लिषितं दर्भावती नगरे शुभंभवतु: कल्याणमस्तु: ॥

22.

Add. 26,367.—Foll. 38; 12½ in. by 8½; 12 to 14 lines, about 8 in. long; written on European paper, water-marked "Jos. & Em. Ralph Azulay"; dated Bombay, Saṃvat 1864 (A.D. 1808). [William Erskine.]

सम्यक्त्वकौमुदी

Samyaktvakaumudī.

A collection of eight stories, in Jaina Sanskrit, illustrating the eight principal duties of the Jains, with an interlinear Gujarati translation. See Rajendralala Mitra's 'Notices of Sanskrit MSS.,' vol. viii., p. 231, no. 2790.

Text:	Commentary:
श्रीजिनायनम	— श्रीपार्श्वनाथायनम ॥
श्रीवर्द्धमानमानम्य	— श्रीवर्द्धमान चउविसमा तिर्थंकरनें नमस्कार करि ।
जिनंदेवंजगतप्रभु	— यिणते केहवों छें तिन भुवननों नायक
वृक्षेहंकौमदिनृणां	— केंह छें हुं सम्यकतकौमदिनि कथा कहुं छुं
सम्यक्त्वगुणहेतवें ॥ १ ॥	— जे सम्यक्त्वधारि श्रावक
अथ जंबुदिवें भरतक्षेत्रें	— ए जंबुद्विप भरतक्षेत्रेनें विषें
मगधविषयें	— मगधदेसें
राजगरियागर्या	— राजगृहं नगया
सततपरवृत्तोंत्सवं	— तिण नगरिइं निरंतर महोंछव होंइं छें
प्रभुतवरजनिलयं	— प्रभुत घाणा जैन चैत छें
जिनधर्माचारोंत्सवं	— वांम २ जिनधरमनां गित गाइं छें
सहितंश्रावकं	— सावक सहित छें ॥

Colophon: संवत १८६४ नां वरषें मुंबइमधे कोटमध्ये कोंरटना मालामद्धे समकितकौमदि लषितं मास चइतर वदि २ दीनें लपीसं श्री तैलाद्रष्यें जलाद्रष्यें रषसें सीतल बंधनात मुरष हस्तेन दातव्यां एवंवदिति पुस्तिका १ कीहां कंचन किहां मलियागीरी किहां सायर किहां नीर जिम जिम पडें वय तडी तिम तिम सहें सरिर ॥

23.

Add. 26,464 E.—Foll. 45-46 (१-२); 9½ in. by 4½; 5 lines, 7¼ in. long; Jain Nagari, about the 18th century.

[William Erskine.]

संथाराविधि

Santhārāvidhi.

A Prakrit poem, in 14 verses, on the deliverance of the soul from 18 deadly sins, with an interlinear Gujarati version.

Text begins: ॐ नमः ॥ निस्सही ३ नमो खमा समणाणं गोयमाईणं महामुणीणं नमो अरिहंताणं वार ३ करेमि भंते सामाइयं वार ३ अणुजाणह जिड्डिज्जा (?) अणुजाणह परम गुरु गुरुगुण रयणाहिंमंडिय सरीरा बहु पडिपुन्ना पोरसिराई संथारइ ठाएमि १

Gujarati version begins:

बाह्य अभ्यंतर परिग्रह निषेधाउ नमस्कार हउं क्षमावंत श्रमण ऋषीश्वरनइ श्रीगौतमस्वामि प्रमुखाज मोटा ऋषि तेहनइं प्रणाम करी नउकार कहीनइ वार ३ करेमि भंते सामाइयं कहियइ वार ३ एतलइ संथारनां वली दीक्षा संभारीइ छइ हवइ पहिलुं संथारना गुरु कन्हलि अनुज्ञा मांगिवा भणिइ मऊचरइ । अणुज्ञाणह । अनुज्ञा दिउ । जेष्ट पर्यायइ करी जेवडा गुरु अनइ अनुज्ञा दिउ परम गुरु आगिलापूज गुरु ते केहवा छइ ॥ गुरु आज गुणरूपीयां रत्न तेणइ करी अलंकृत शरीर छइ जेहना ॥

24.

Or. 2109 C.—Foll. 75—91 (१—१७); 4¼ in. by 10; 6 lines, 8¼ in. long; written in Nagari of the 17th or 18th century.

वंदनकसूत्र

Vandanaka-sūtra.

A Prakrit work on the duties of Jain laymen (Śrāvakas), with an interlinear Gujarati commentary.

Text begins: नमो अरिहंताणं ।१। नमो सिद्धाणं।२। नमो आयरिआणं ।३। नमो उवज्झायाणं ।४। नमो लोए सव्व साहूणं ।५। एसो पंच नमुक्कारो ।६। सव्व पावप्पणासणो ।७। मंगलाणंच सव्वेसि ।८। पढमं हवइ मंगलं ॥९॥ अ० ६८ पद ९ संपद ८ । छ॥ इच्छामि खमा समणो वंदिउं जावणिज्जाए निसीहिआए मत्थएण वंदामि ॥ छ॥ लघु २५ गुरु ३ एव २८ इत्या कारेण संदिसह भगवत ॥

Commentary begins: सामासरणि बइठा अरिहंत तेहुइं माहरउ नमस्कार १ सिद्ध मुक्तिपुहना तेहुइं २ पंचविध आचारपालइं ते आचार्यहुइं ३ उपाध्यायहुइं नमः ४ अट्टईद्वीप* माहि सर्व साधुहुइं नमा ५ एप पंच परमेष्टिहुइं नमस्कार ६ तो कन्हउ छइ सर्व पापनउ विणासणहार ७ लोकीक लोकोत्तर जे सर्व मंगलीक तेहसाहि पहिलाउं उत्कृष्टउं ए मंगलीक कहीइ। प्रवचन सारोद्धार माहि ईणइं ६८ अक्षर कह्या छइं । वांछउ हे क्षमाश्रमण ऋषीश्वर तम्हाहुइं वांदिवा ॥ यापनीय शक्ति शक्ति सहित आपणइं शरीरइं करी । पापचिंता निषेध करी ॥

The colophon to the text is dated Thursday, the 7th Pausha-*sudi*, Saṃvat 1611 (A.D. 1554), no doubt the date of the manuscript from which this copy was made. At the conclusion of the commentary the work is called Śrāddhapratikramaṇa-sūtra. (इति श्राद्धप्रतिक्रमणसूत्राणि ग्रंथ)

Colophon: इति वदनकसूत्राणि । छ ॥ सवत् १६११ वर्षे पोष शुदि ७ गुरौ पंडयापूंजा लिखितं ॥

25.

Add. 26,459.—Foll. 180; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; written on European paper, water-marked "Jos. & Em. Ralph Azulay."

[William Erskine.]

जंबुचरित्र

Jambucharitra.

An account of the life and previous existences of Jambūsvāmī, the last Kevalī, together with a number of Jain moral stories. Prakrit text by Padmasundara, with a Gujarati commentary. See Peterson's 'Fourth Report,' p. lxxv.

Text begins (fol. 3*a*): तेणं कालेणं तेणं समएणं रायगीहें नामं नयरे होंथा वणउ तथणं रायगीहें गुणसिलें नामं चेइयें वणउ तथणं रायगिहें सेणीए नामं राया होंथा मंति अभयनामं कुमारें चउबुद्धिनियी ॥

Commentary begins: तें काल तें विषें तें समयनें विषें राजगृहि नामें नगरि छें तिहां नगरनुं वर्णन जाणवा अनेक तिहां राजग्री जेंवा नगर छें तें राजग्री नगरनें विषें गुणसीला नामें चइत छें जिहां घणुं साहु सेंहर छें तें राजगृहि नगरनें विषइ सेंणीक नामें राजा मोंटों महिमावंत सोंभाइं सहित छइं तेंहनों मंत्रि अभयकुमार नामें प्रधान छें अनइं पुत्र छें च्यारें बुद्धिकों निधान ॥

The manuscript is clearly written, but incomplete. There are no divisions for the chapters of the text, nor are the verses numbered. The Gujarati commentary is anonymous, written partly as an interlineary gloss, and partly in several pages of lengthy comment. A large number of Hindustani words are used, such as, लसकर *lashkar* 'army,' मुलक *mulk* 'country,' सेहर *shahr* 'town.' It is therefore evidently quite a modern production, probably the work of the scribe who was copying the text for Mr. Erskine.

The work is prefaced by Gujarati notes, written over an introductory text of mixed Sanskrit, Prakrit and Gujarati, concerning Śreṇika, king of Rājagṛiha, during whose reign Jambūsvāmī was born in his fifth existence, and to whom Mahāvīra Svāmī here recounts the story of his life.

26.

Add. 26,464 F.—Foll. 47—59; $9\frac{1}{2}$ in. by $4\frac{1}{4}$; 11 to 15 lines, 8 in. long. Two Jain religious poems, written in Nagari of the 17th or 18th century.

[William Erskine.]

* In the printed edition of the *Rāyapaseṇī-sūtra* (see no. 4) the Prakrit लोए सव्व साहूणं is explained in the commentary as अटीद्वीपसरूपनेहमाहि सर्व साधु.

I. Foll. 47—51 (१—५).

द्वादशभावना

Dvādaśa-bhāvanā.

A poem by Sakalachandra Gaṇi* on the Navatattva, or Nine Principles of religion.

Begins: राग रामगिरी ॥ गूजरी ॥ अरे विमल कुलकमलना हंसनूं जीवडा भूवनना भावनूं जो विचारी जेणि भरें मनु जगति रत्नवि केलव्युं तेणि नरनारि मणि कोडि हारि ॥ १ ॥ अरे जेणि समकित धरी सुजान मति अणुसरी तेणि नरनारि निज गति समारी विरति नारीवरी कुमति गति परीहरी तेणि नरनारी भवज कुगतिवारी ॥ २ ॥

Copyist:—Pandit Sūryavijaya.

Colophon: इति श्रीमहोपाध्याय श्रीसकलचंद्रगणिकृता द्वादशभावना . . . संपूर्ण ॥ पं० सूर्यविजयेनं लीपी कृता श्रीरस्तु ॥

II. Foll. 52—59.

भलाईनी चोपाइ

Bhalāīnī chopāi.

A poem, in 132 verses, on the practice of a religious life. By Bhīmajī Bhāratī, son and pupil of Guṇanidhi Bhāratī, the pupil of Govinda Bhāratī.

Begins:

सरस्वति गुणपति लागू पायि । मति द्यउरे ब्रह्माणी मायि ।
माईतणु छइ बहु वीस्तार । मइ बालक किमथाएं विचार ॥ १ ॥
मझ हईए ऊतकंठा घणु । कोड पूरे माइ बालकतणु ।
कहि गोव्यंद जी सूरण मायेमाद । मायी तरणा मूझ करे परिसाद ॥२॥

Last verse:

माइनो कवीता भारथी गोव्यंदजी जाणि ।
तस्य शिष्य गुणनधि भारथी काहनो नामि ।
तस्य सष्य सुत भारथी भीमजी ॥३२॥ इति भलइनो चुपई ॥

27.

Or. 4533.—Foll. 30; 10 in. by $4\frac{1}{4}$; 13 to 20 lines, 8 in. long; written apparently in the 19th century. [Col. S. B. Miles.]

द्रव्यगुणपर्यायनो रास

Dravyaguṇaparyāya-no rās.

A Jain metaphysical treatise in Marwari verse, by Yaśovijaya Gaṇi, accompanied by an anonymous Gujarati commentary (*bālāvabodha*). See the Hindi MSS. Cat., p. 5*a*.

The work is prefaced by a Sanskrit *śloka* and Gujarati comment, as follows:—

एंद्रश्रेणिनतंनत्वाजिनंनत्वार्थदेशिनं प्रबंधेलोकवाचात्रलेशार्थः कश्चिदुच्यते ।१। तिहां प्रथम गुरुनें नमस्कार करीनें प्रयोजन सहित अभिधेय देषाडइं छइं पहिलें बे पदे मंगलाचरण देषास्यु नमस्कार करयाते १ आत्मार्थी इहां अधिकारी २ तेहनें अवबोध थास्यें उपकाररूप प्रयोजनइ द्रव्यनो अनुयोग ते इहां अधिकार प्रयोजन सहित अभिधेय देषाडइं छइं ॥

The commentary on the text, published in the 'Prakaraṇa-ratnākara,' vol. i., pp. 337—412 (Bombay, 1876), begins:—

श्रीजीतविजय पंडित अनइं श्रीनयविजय पंडित ए बेंहु गुरुने चित्तमांहि संभारीने आत्मार्थी ज्ञानरुचि जीवना उपकारनेहेते द्रव्यानुयोग विचार करुं छुं अनुयोग कहिइं सूत्रार्थ व्याख्यान तेहना ४ भद शास्त्रें कह्या ते कहें छें चरणकरणानुयोग आचारवचन आचारांगप्रमुष १ गणितानुयोग संख्याशास्त्र चंद्रप्रज्ञप्तिप्रमुष २ धर्मकथानुयोग आख्यायिकावचन ज्ञाताप्रमुष ३ द्रव्यानुयोग षट्द्रव्यविचार सूत्रमध्ये सूत्रकृतांग प्रकरणमध्ये समिततत्वार्थप्रमुष महाशास्त्र ४ ॥

28.

Or. 2137 C.—Foll. 55—70 (१-१६); $4\frac{1}{4}$ in. by $10\frac{1}{2}$; 9 lines, $8\frac{1}{2}$ in. long; written in Nagari of the 18th century.

शत्रुंजय उद्धार

Śatruñjaya-uddhāra.

A poem, in 148 verses, in glorification of the Satrunjaya Hill, sacred to the worship of Ādinātha.* By Premavijaya.

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* This is probably the same author as the Sakalachandra Gaṇi, "pupil of Jinachandragaṇâdhipa and guru of Samayasundara (Samvat 1686)," noticed by Peterson, *Fourth Report*, p. 125.

* See Hunter's *Gazetteer*, under "Pálitána," vol. xi., p. 4.

Begins: राग देशाष ॥ प्रथम वस्तु ॥ रसह जिनवर रसह जिनवर । पाय प्रणमेव । श्रीसेत्रंजगुण गायसु । तोरथमान कहसुं भलेरा । सिध अनंता ईहां हूआ । जनम जनम तस टल्या फेरा ॥ त्रूटकः ॥ उधार संघवी संप्या कहंए । जिम मन निरमल थाय । प्रेमविजयं प्रेमइ कहइ । ते सारदसुपसाय ॥ १ ॥

The date of composition is expressed in the last verse of the poem by the chronogram ऊषापती रस लेस्या मही. Here ऊषापति is apparently identical with प्रद्युम्न, which, being the name of one of the eight Vasus, would stand for the number 8; and लेश्या is probably 1, being used by Jain authors in the sense of ज्वाला,* which would no doubt have the same numerical value as अग्निजिह्वा *i.e.* 7.† Thus, with रस = 6, and मही = 1 the Saṃvat year appears to be 1768, or A.D. 1711.

29.

Or. 2105 G.—Foll. 138—161 (१—२४); $4\frac{3}{4}$ in. by 10; 17 lines, 8 in. long; dated Saṃvat 1796 (A.D. 1739).

आगमसारोद्धार

Āgamasāroddhāra.

A digest of Jain metaphysics, by Devachandra Gaṇi.‡

Begins: हिवें भव्य जीवनें प्रतिबोधवा निमित्ते मोक्षमार्गनो वचनका कहें छइं ॥ तिहां प्रथम जीव अनादि कालनो मिथ्यात्वी थोसो काललब्धिपामीं तीन करण करें छें हिवे प्रथम यथाप्रवृत्तिकरण १ बीजो अपूर्वकरण २ तीजो अनिवृत्तिकरण ॥ ३ ॥

Devachandra belonged to the Kharatara-gachchha, and was the pupil of Dīpachandra. In a *dohā* at the conclusion of the work he states that it was completed in the year Saṃvat 1776 (A.D. 1719). It has been printed in vol. i. of the 'Prakaraṇa-ratnākara' (Bombay, 1876), and also in the 'Jainakāvya-sārasaṅgraha' (Ahmadabad, 1882), and in the 'Jainaśāstra-kathāsaṅgraha' (Ahmadabad, 1883).

Devachandra also wrote a *bālabodha* to a Sanskrit metaphysical work entitled 'Nayachakrasāra,' also printed in vol. i. of the 'Prakaraṇa-ratnākara,' and is the author of several poems in praise of the 24 Tīrthaṅkaras.* At the conclusion of these compositions, as also in this work, he traces his succession, through Rājasāgara and Sumatisāgara, to Jinachandra Sūri.

Copyist:—Vimalasāgara Gaṇi.

Colophon: इति श्री आगमसारोद्धार ग्रंथ बालावबोध संपूर्णम् संवत १७९६ वर्षे वैशाख सुदि ९ रवौ लिखितं विमलसागर गणिभिः ॥

30.

Or. 2133 B.—Foll. 37—53; $4\frac{1}{2}$ in. by 10; 13 lines, about $7\frac{1}{2}$ in. long; dated Saṃvat 1821 (A.D. 1764).

दीवालीकल्पबालबोध

Dīvālīkalpa-bālabodha.

An anonymous Gujarati commentary on the Dīvālīkalpa.

The work begins with an invocation, and the first verse of the text:

ॐ नमः श्रीजिनायनमोनमः श्रीगुरुभ्योनमः ॥ श्रीवर्द्धमान-मांगल्यं प्रदीपप्रवरः द्युतीः

देव्यादतुल्यकल्याणं विलासंविपुलांसतां ॥ १ ॥

श्रीवर्द्धमान स्वामी मंगलीक दीवा सरीषा पोता छिं सरीर अति कांती छिं जेहनी ते स्वामी दीउ अतुल घणो कल्याण छि

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* See Weber, I. S., x., p. 281.

† See the Bengali *Koshachandrikā*, by Gopīramaṇa Tarkaratna, p. 53, under the chapter called *Aṅkābhidhāna*.

‡ Rajendralala Mitra notices a copy of this work (vol. viii., p. 76, no. 2616), but erroneously attributes the authorship to "Parmánanda."

* *Chaturviṃśati Jina stavana*, Bombay, 1884.

विलास स्वजन मनुष्य प्रति श्रीवर्द्धमान चउवीसमा तीर्थंकिर प्रति तेहनो कल्याणक महोछव कहिस्युः दीवालीकल्प पुण्य लक्ष्मी तेहना फलनो देणहार छिं उजेणी नामि नगरी पणि ते केहवी छें पोतानी सोभाइं जीती छिं देव सरषी नगरी छें तेणे उज्जेणी नगरीइं संप्रति एहवि नामि राजा राज्य करि छि पणि ते राजा केहवो छि तेजप्रतापि करी सूर्य सरीषो छें ॥

The commentary closely resembles those in nos. 16 and 17 described above. The commentator states at the end of the work that this is a *vārtika*, or explanation, of the Dīvālīkalpa of Jinasundara, pupil of Somasundara Sūri. He quotes the chronogram अग्निद्विपविश्व, which gives the date of composition of the Dīvālīkalpa, but takes it to represent 1383 (१३८३), assuming विश्व to stand for 13, its usual numerical value, whereas it was intended to represent 14, being synonymous with लोक. See no. 16.

The colophon is dated Tuesday, the 5th Chaitra-*sudi*, Saṃvat 1821, the copy being made at the instance of Puṇyasāgara Sūri, who succeeded Kalyāṇasāgara Sūri. Appended to the colophon is a list of 14 names by which a virtuous man is known.

Colophon: इति श्री दीवालीकल्प बालाबोध संपूर्ण . . . संवत १८२१ वर्षे चैत्र सुदि ५ भोमे लषीतं धनपरेः ॥ श्री श्री श्री कल्याणसागर सूरि तत् पाटि श्री श्री श्री पुण्यसागर सूरी प्रवर्त्ते सूर्यचंद्र परिप्रसोद्धते अथ गुणवांणा १४ नां नाम छे &c.

31.

Or. 2137 A.—Foll. 1—15 (१–१०); $4\frac{1}{2}$ in. by $10\frac{1}{4}$; 15 lines, $8\frac{1}{4}$ in. long; written in Nagari of the 18th century.

सिद्धांतालापक

Siddhāntālāpaka.

A digest of Jain teachings for the guidance of Śrāvakas, in 36 chapters (*adhikāra*), with occasional Prakrit *gāthās*.

Begins: श्रीसिद्धांताक्रविधि लिख्यते ॥ प्रथमं तावत जिनान्यैव[*sic*] प्रमाणं यदुक्तं जिणाणाएकुणंताण नूणं निव्वाणकारणं सुंदरंपि सुबुद्धीए सव्वं भवनिबंधणं १ श्रीवीतरागनी आज्ञाइं करी जिनपूजादिक अनुष्ठान क्रिया करतां जीव रहइं नूंनं निश्चइं निर्वाणकरणरक रक्षकारण हुइं । अनइ स्व आपणी बुद्धिइं करी सुंदर रूडूंइं कीधुंसहूइ संसार कारण हुइ ॥

The manuscript is incomplete; leaves २ to ६ and ८ being wanting. The work terminates on fol. 13*a*, under the title Siddhāntavichāra batrīsī. इति सिद्धांतविचारबत्रीसी समाप्तः ॥ A Prakrit poem is appended, called in the colophon Kalpasāmāchārī-saṅgraha, the leaves of the manuscript having the title Siddhāntālāpaka on the margin throughout.

32.

Add. 26,452 F.—Foll. 45 and 46 (३७, ३८); 5 in. by $10\frac{1}{4}$; 16 lines, $8\frac{3}{4}$ in. long; dated Kadi, Saṃvat 1823 (A.D. 1766).

[William Erskine.]

A fragment of a Jain work (leaves 37 and 38) containing legendary stories illustrative of Jain virtues. It consists of the latter part of a story, numbered 22, regarding Āshāḍhāchārya, and concludes the second chapter of the work.

33.

Add. 26,452 H.—Fol. 48; $4\frac{1}{2}$ in. by $9\frac{1}{4}$; 12 lines, $7\frac{1}{2}$ in. long; apparently written in the 19th century. [William Erskine.]

The first leaf of a work on Jain cosmography.

Begins: जीव समचइ सर्व थोडा पश्चिमइ जेह भणी पश्चिम दिशि गोतम द्वीपो छइ तेणइ पाणी थोडू जेह भणी निलि फूलि थोडी तेह भणी जीव थोडा तेह थकी पूर्वइ घणा जेह भणी गोतम द्वीपो नही तेह थकी दक्षणइ घणा जेह भणी दक्षणइ चंद्रमासूर्यना द्वीपा नही ॥

34.

Add. 26,452 M and P.—Foll. 54 and 59; $3\frac{3}{4}$ and 4 in. by $9\frac{3}{4}$ and 10 in.; written in Nagari of the 17th or 18th century. [William Erskine.]

Two leaves containing short Jain religious poems, written by two different hands.

M. begins: प्रथम गोवाला तणइ भविजी। मुनिवर दीधु दान। नयर राजग्रही अवतरयाजी। रूपइं मयण समान सोभागी। सालभद्र भोगी होइ॥ १॥

P. begins: प्रणमी श्रीसह गुरु पाय। लही सरसति मात पसाय॥ मुझ ऊलटि संगि नमाय। नेमीसर मूलगी प्रीति संभारो॥ १॥

II. BIOGRAPHY AND GENEALOGY.

35.

Add. 26,454 G.—Foll. 115—122 (१—८); $4\frac{1}{2}$ in. by 10; 16 lines, $8\frac{1}{2}$ in. long; Nagari of the 18th century. [William Erskine.]

A life of Mahāvīra, the last Tīrthaṅkara, in Gujarati prose, with occasional Sanskrit and Prakrit ślokas.

Begins: नामगुत्तसवाकम्मस्स नीचैर्गोत्रकर्म ऊपरि मिरीचिनु संबंध कहीइ तिहा पूर्विइं श्रीवीरनइ सम्यक्क पाम्या थिकु भव कहीइ ग्रामे शास्त्रि दर्शी मरीचिरमरः पोढा परिव्रादुसुरः संसारे बेहु विश्वभूति मारीयणो नारकः सिंहोनैरयिकोभवेषु बहुलाश्चक्री सुरोनंदनः श्रीपुष्पोत्तर निर्ज्जरावनुभवात वीरस्त्रिलोकी गुरु।१। एकदा भरतचक्रीइं श्रीआदिदेव पूछा आसामो सरणमाहि कोइ तीर्थंकरनु जीव छइ भगवंति कहउं छाडिउं संयम छइ जीणइ परिव्राजकनु लीधु वेष छइ जीणइ एहवु ताहरु पुत्र मरीचिइसिं नामिं चरम तीर्थंकर हुसिइ॥

The work is anonymous, and has neither title nor colophon.

36.

Add. 26,452 N.—Foll. 55—77 (२—४); 10 in. by $4\frac{1}{2}$; 9 to 15 lines, about 8 in. long; Nagari of the 18th century. [William Erskine.]

A Paṭṭāvalī of the Veshadhara branch of the Lumpaka sect of Jains.

Dr. Bhandarkar states, in his summary of the contents of Dharmasāgara's Pravachanaparīkshā,* that "the Lumpâkamata originated with the Lekhaka Lumpâka in Saṁvat 1508 on account of his doctrine of discarding images of Jina. In Saṁvat 1533 arose the Veshadharas, the founder of the sect being Bhâṇa of the Prâgvâṭajñâti living in Âraghaṭṭavâṭaka near Sîrohî."

The first leaf of this manuscript is wanting. It probably contained some account of the foundation of the sect by the copyist Lumpaka in S. 1508. The *paṭṭāvalī* of the Veshadhara branch of this heretical sect, originated by Bhāṇa in S. 1533, begins on the second leaf, as follows:—

संवत १५३३ वर्षे श्री ऋषि श्री भाणजी सीरोहाना वासी गाम अरहटवाडाना वासी जातिना पोरवाड अहंमदावाद मध्ये स्वयमेव दीस्क्या[*sic*] लिधी॥ १॥ ऋषि श्री भदा सीरोहीना वासी जाति उसवाल गोत्र सायरीया सिंघ वीतोलाना पूत्र भाद्रपूर . . . [illegible] ४५ संपाते ऋषि श्री भाणाजी पासे दिक्ष्या लि० ॥ ऋषि श्री नूनाजी ऋषि श्री भद्दाजी पासे

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* *Report*, 1883–84, p. 145. See also pp. 153, 154.

दीक्षा लीधी ॥ २ ॥ ऋषि श्री भीमाजी पालिगामना वासी जाति उसवाल गोत्र लोढा ऋषि श्री नूनाजी पासे दीक्षा लिधी ॥ ४ ॥ ऋषि श्री ५ जगमाल उतराधना वासी सरवर गामना वासी श्री जाति उसवाल गोत्र सुराणा ऋषि श्रीभिमा नावा पासें दक्षा लिद्धि झझर मध्ये ॥ ५ ॥

The following is the order of succession, and other particulars given in this *paṭṭāvalī*:—

1. Bhāṇa, of Arhaṭvāda in Sīrohī, caste Porvāḍa, became the self-elected head of the sect* at Ahmadabad in S. 1533.

2. Bhadā, of Sīrohī, caste Oswāl, gotra Sāghariyā, son of Vītolā Singh, dīkshā from Bhāṇa at Bhādrapur.

3. Nūna,† dīkshā from Bhadā.

4. Bhīma, of Pāligām, caste Oswāl, gotra Loḍhā, dīkshā from Nūna.

5. Jagmāl, of Sarvar, caste Oswāl, gotra Surāṇā, dīkshā from Bhīma, at Jhajhar.

6. Sarva, of Ḍhīli, caste Śrīmālī, gotra Sidhaḍā, dīkshā from Jagmāl S. 1554.

7. Rūpa, of Paṭan, caste Oswāl, gotra Vaida, born S. 1544, dīkshā S. 1569, died S. 1595, having appointed Jīva as his successor, self-elected at Paṭan (as head of an independent branch) in S. 1565.

This is the Rūpa mentioned by Dr. Bhandarkar as being the originator of the Gujarati Veshadharas, "who became a Veshadhara of himself without being converted." The year S. 1565, here given as that in which he started an independent branch, appears to be a mistake, for, if correct, it is difficult to understand what is meant by his obtaining dīkshā four years afterwards in S. 1569.

There is in Dr. Hoernle's possession an elaborately prepared genealogical chart of the successive pontiffs of the various Jain sects, written in Hindi. This was specially written for Dr. Hoernle by the late Ātmārāma Vijayajī of the Tapā-gachchha. The information and dates given in this chart by this distinguished Jain priest were no doubt obtained by a personal inspection of trustworthy records, and may therefore be relied upon. In it the Lumpaka sect, by reason of its having adopted heretical tenets, without the sanction of any priest in direct pontifical descent from Mahādeva, are shown as a branch of the genealogical tree, but without any connection with it. Ātmārāma has made the following entry with reference to Rūpa:—
संवत १५७२ वर्षे रूपचंद सारोणेने स्वयमेव वेष पहनके नागोरी लुंपकमत नीकाला । "In the year Saṃvat 1572 Rūpchand Sāroṇā put on a peculiar dress, chosen by himself, and brought out the Nāgorī Lumpakamata."

The writer of this paṭṭāvalī follows up this branch of the Veshadharas with Jīva, the successor of Rūpa.

8. Jīva, the son of Tejpāl, of Surat, caste Oswāl, gotra Deslahrā, born S. 1551, dīkshā at the age of 28 at Surat on Thursday, the 5th Māgha-*sudi*, S. 1578, self-constituted Āchārya at Paṭan, S. 1595, died at Jhaverivāḍa in Ahmadabad on Monday night, the 10th Jyeshṭha-*badi*, S. 1613, at the age of 63.

9. Kuyar, caste Śrīmālī, dīkshā from Jīva, on the 6th Jyeshṭha-*sudi*, S. 1602.

10. Śrīmalla, of Ahmadabad, caste Porvāḍa, son of Sāghāvar, dīkshā from Jīva at Ahmadabad, on the 5th Mārgaśīrsha-*sudi*, S. 1606.

11. Ratna Siṃha, of Navānagar, caste Śrīmālī, gotra Olhāṇī, son of Shāh Sūrā, dīkshā from Śrīmalla at Ahmadabad, on the 13th Vaiśākha-*badi*, S. 1648.

12. Keśava, of Dunāḍā in Marwar, caste Śrīmālī, son of Shāh Vījā, dīkshā from Āchārya Ratna Siṃha at Dunāḍā, on the 5th Phālguna-*badi*, S. 1696.

13. Śivajī, of Navānagar, caste Śrīmālī, son of Shāh Amarsī, born on Saturday, the

* The term '*svayameva-dīkshā*' is used here, and elsewhere in this work, to indicate the founding of an independent branch of the sect by a self-imposed consecration to the office of pastor.

† In Bhandarkar's *paṭṭāvalī* Nūna comes after Bhīma, the latter being said to be "a pupil of Pûna, the disciple of Bhâṇaka."

2nd Māgha-*sudi*, S. 1654, dīkshā from Āchārya Ratna Siṃha on the 2nd Phālguna, S. 1669, died S. 1733.

14. Singharāj, of Siddhapur in Gujarat, caste Porvāḍa, son of Ṛishivāsa, dīkshā from Śivajī on the 10th Vaiśākha-*badi*, S. 1718, died in Agra, S. 1755.

15. Sukhamalla, caste Oswāl, gotra Saṅkhawālā, of Bramsar in Marwar, who had received dīkshā from Singharāja, was elected by the community in S. 1756, died on the 14th Āśvina-*badi*, S. 1763.

16. Bhāgchand was elected at Navānagar to succeed Sukhamalla in S. 1763, and was in office when this *paṭṭāvalī* was written.

III. SCIENCES.

A. *MATHEMATICS.*

37.

Add. 26,464 B.—Foll. 9—20 (१—१४); 10 in. by $4\frac{1}{2}$; written about the 17th century. [WILLIAM ERSKINE.]

Arithmetical tables and calculations, and methods of explaining the permutations and combinations of figures.

Leaves ७ and ८ are wanting.

B. *MEDICINE.*

38.

Add. 26,415.—Foll. 74; $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 5 lines, about $3\frac{1}{2}$ in. long; apparently of the 18th century. [WILLIAM ERSKINE.]

वैद्यजीवन

Vaidyajīvana.

A Sanskrit work on the practice of medicine, by Lolimbarāja, or Lolimmarāja, with an anonymous interlinear Gujarati gloss.

Text begins :

प्रकृतिसुभगगात्रं प्रीतिपात्रं रमाया
दिशतु किमपि धाम श्यामलं मंगलंवः ।
अरुणकमललीलां यस्य पादौ दधाते
प्रणत हरजटाली गांगरिंगत्तरंगै ॥ १ ॥

Gloss begins : कथंभूतं धाम प्रकृत्या स्वभाव करि सुभगगात्रं कंदर्प्पाधिक शरिर जिनकनं पुनः कथंभूतंम लक्ष्मीकौ प्रीतिपात्र छै कृष्णचरणभृत लक्ष्मी कटाक्ष क्षेपन करइं किमपि वचननइं अगोच वउ धाम कृष्ण संबंधी स्वरूपवः युष्मभ्यंयां भणी मंगलं प्रतइ दिशा कथंभूतं धाम श्यामलं अत सीफल समान तिकौ असम किसौ जिण कृष्ण संबंधी धांम का पादौ चरण अरुणकमललीला रक्तकमल का विलास प्रते दधाते धरइं छइं ॥ तिहां हेतु कहै छै चरण विषै प्रणम्यौ यौ महादेव तिणकि जटापंक्ति तिणका जे गंगा संबंधी रिंगत चलता जे तरंग तिणकरि गंगातरंग ॥

Colophon : इति श्रीमद्दिवाकरसूनु लोलिम्मराज विरचिते वैद्यजवने रसाधिकारादि नाम पंचमोविलासः

39.

Add. 26,452 D.—Foll. 39—41 (१८—२०); 7 lines, 4 in. by 9; Jain Nagari of 17th to 18th century. [WILLIAM ERSKINE.]

Fragment of Vaidyavallabha, a Sanskrit medical work, with an interlinear gloss in Gujarati. See the Sanskrit Catalogue, No. 515.

D 2

IV. PHILOLOGY.

A. *GRAMMAR.*

40.

Add. 26,592.—Foll. 70—93; 13 in. by 8; written on European paper, water-marked "Thos. Edmonds, 1804."

[WILLIAM ERSKINE.]

A grammar of the Gujarati language, with interlinear transliterations in Roman characters, and occasional notes in English, by Dr. J. Leyden.

B. *LEXICOGRAPHY.*

41.

Add. 26,595.—Foll. 1—18; 10 in. by $7\frac{3}{4}$; written on European paper, water-marked "J. Ruse, 1804." [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, in use in ordinary conversation.

V. RHETORIC.

42.

Add. 26,454 A.—Foll. 35 (३—३७); $4\frac{3}{4}$ in. by 10; 8 lines, 8 in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

रसिकप्रिया

Rasikapriyā.

A Braj-bhasha metrical treatise on rhetorical composition, by Keśava Dāsa of Orchha, with an interlinear Gujarati version (*vārttika*) by Kuśaladhīra Upādhyāya. See the Hindi MSS. Cat., p. 26.

The manuscript is imperfect. The first two leaves, containing nearly the whole of the first chapter, are missing, as also all after leaf 67, the copy ending in the middle of the tenth chapter. The verses of the text are numbered consecutively throughout the work, the last verse in this copy being 375.

VI. POETRY, AND METRICAL STORIES.

43.

Add. 26,522.—Foll. 139; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 to 14 lines, $4\frac{1}{4}$ in. long; dated Saṃvat 1869 (A.D. 1812). [William Erskine.]

ચારખંડની વારતા.
Chār khaṇḍanī vārtā.

A romance, in verse, by Śivadāsa.

Begins:

શીમલશા હેરબ પુનાં નડે ॥
કુવર અશવજ ઉપર ચડે ॥
શરખે શરખા શ્રીમંત હતા ॥
તે કીધા શીશે નાંમતાં ॥
ભમતા શુર રેહે દીનને રાત ॥
ન મલે કોઈ નરપતીની જાત ॥
વાડી રોજ તે મ્રગ આરમે ॥
મંન ગમતાં તે ભોજન જંમે ॥
ચાલે તે ચકવાની ચાળ ॥
થઆ ગણાં તે મોટો શાર ॥
એક દીવશ એકળા કુમાર ॥
જઈ નીશરીઆ વંન મોઝાર ॥

Śivadāsa was a Nāgar Brahman of Khambhat, and a disciple of Bhūdhara Vyāsa. He wrote this poem in Saṃvat 1696 (શંવત ચાર ચોવીશે), and is also the author of Paraśurāmākhyāna (S. 1667), Ḍāṅgavākhyāna (S. 1672), and Draupadī-svayaṃvara (S. 1673).*

Colophon: ઇતી શ્રી ચાર ખંડની વારતા શંમપુરંણ થઈ છે શ્રી માતાજી હીગલાજ શત છે એ પરત ૧૮૬૯ નાં માગસર વદ ૧૩ વાર ગરેઉએ ઉતારી છે લખનારને દોશ નહી પ્રત હતી તે પ્રમાંણે ઉતારી છે શહી.

Copy completed on Thursday, the 13th Mārgaśīrsha-*badi*, Saṃvat 1869, *i.e.* the 31st December, 1812.

* *Prāchīnakāvya*, vol. vii., no. 4.

44.

Add. 26,593.—Foll. 47—103; 13 in. by $7\frac{1}{2}$; 17 to 23 lines, about 7 in. long; written on European paper water-marked "W. Sharp, 1804," "J. Budgen, 1805," "J. Ruse, 1805," "S. Wise & Patch, 1805," and "Edmeads & Pine, 1805"; dated Saṃvat 1864 (A.D. 1808). [William Erskine.]

પ્રહલાદાખ્યાન.

Prahlādākhyāna.

The Pauranic story of Prahlāda, in verse. By Bhāṇadāsa.

The poem is taken from the 7th chapter of the Bhāgavatapurāṇa. Prahlāda, son of the Daitya king Hiraṇyakaśipu, was an ardent worshipper of Vishṇu. This so incensed his father that he ordered him to be put to death. Vishṇu befriended Prahlāda, and, becoming incarnate as Narasiṃha, the 'man-lion,' he slew Hiraṇyakaśipu, and made his son king of the Daityas.

The work is in 21 chapters, each chapter having a poem in the *doharā*, followed by one in the *chopāi* metre. It has been published, under the editorship of Gaṭṭūlāla Ghanaśyāmajī, in the 'Āryasamudaya,' a monthly literary magazine.*

The present copy is imperfect, beginning with the 5th verse of the *chopāi* of the first chapter, as follows:—

ગુરૂને જે જાંહો દેહવાંન ॥
તે માહા મોટા કેહીયે અગનાંન ॥
ગુરૂ ગોવીંદ ગોવીંદ ગુરૂ એક ॥
અંતર નથી લગારે રેખ ॥

* Bombay, 1888, vol. ii.

ગુરૂ ગોવીંદમાં આહો ભેદ ॥
તેને માહા મુરખતાં કેહે છે વેદ ॥
જેહો અવગણના કીધી ગુરૂ તણી ॥
પોતે કીરત વધારી ઘણી ॥

The verses of the *doharās* and *chopāis* are numbered together in each chapter, and not separately, as in the printed edition. The date of composition is given in the last chapter of this copy to be Saṃvat 1676,* but in the printed edition it is Saṃvat 1776. This latter appears to be the correct date, tallying with the Cyclic year Vikārī specified in the text.

Bhāṇadāsa has also written a metrical version of the Hastāmalaka, dated the Śarvarī *saṃvatsara*, Saṃvat 1777.†

This copy was made by Pandit Bālamukunda from a manuscript belonging to Rājārāma Māṇakjī, and is dated Sunday, the 8th Āshāḍha-*sudi*, Saṃvat 1864.

Colophon: ઈતી શ્રી ભાગવત પુરાણે શપત શકંદે પ્રહલાદ આખ્યાંણ શમાપતી કલાણમસ્તુ ઈ પોથી દઈ(?) રાજારામ માણકજીની પ્રતીથી ઉતારી લીધી છે અવ પોથી પંડીત બાલમુકદજી મરેસ્ઠ(?) બ્રામણની છે શંવટ ૧૮૬૪ આશાડ શુદ ૮ રવીવારે પુરણ થઈ છે ॥

45.

Add. 26,511.—Foll. 120; $9\frac{3}{4}$ in. by $7\frac{1}{2}$; 21 lines, $5\frac{1}{2}$ in. long; written on European paper water-marked "G. Jones, 1804."

[William Erskine.]

शुकबोहोतेरी

S'uka-bohoterī.

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot. By Śāmala Bhaṭa.

Heading: अथ श्रीसुकबोहोतेरीमधे श्रीपोपटप्रभावति संवादे जारीबीजारीनी वात श्रीनंदानंदनी लषी ते वात प्रथमोवीलास ॥

Begins:

दोहोरा । श्रीमुख सेवु सारदा अंमत[न]या अंमरुप
अंमवीद्या अंमवादनी भ्रमे पोलता भुप १
डंडकमडळधारणी वेणा पुस्तक पांण
जेने त्रुटी शारदा वदने अम्रत वाण २
पांमरने पंडीत करे वीस्वमांहे विख्यात
किंकरने कविता करे ते श्रीसारदा मात ३
जयदेवने आपी पदमावति कीधो कवि कालीदास
माघने मघवावत करो ए विद्यावांणी वीलास ४

Śāmala Bhaṭa, son of Vīreśvara, was born at Veganpur, the present Gomtipur, a village near Ahmadabad in Saṃvat 1780 (A.D. 1725). He was a Śrīgoḍ Mālvī Brahman, "but his patron was Rakhiyal, a great landholder of the Kunbi caste, who lived in a village in what is now the district of Kaira."*

This copy contains only the first 13 tales of Śāmala Bhaṭa's translation. The entire work contains 73 tales, or three more than in the Sanskrit original. It was printed at Ahmadabad in 1880, the date of composition, Saṃvat 1821 (A.D. 1764), appearing at the end of the work.

46.

Add. 26,519.—Foll. 118; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; 29 lines, $4\frac{1}{2}$ in. long; written in Jain Nagari of the 17th or 18th century.

[William Erskine.]

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot, with occasional Prakrit verses.

The work begins with a verse in Sanskrit, in which the author salutes his *guru* Guṇameru.

श्री वितरागायनमः ॥ ऐँनमः ॥
मुदा नमस्कृत्य सरस्वती पादौ । तथा गुरुं श्रीगुणमेरु पत्कजं ।
शुकोक्त सद्वाक्य चतुष्पदिमिमां । करोमि सर्वजनस्य सुप्रियां ॥ १ ॥

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* બ્રહમાજીની વીશી વીખે ॥
વીકરી શંવછર લખે ॥
શંવત શોલ છોહતેરો શાર ॥
માગશર મહીનો અતી ઉતંમ વાર ॥ ૩૯ ॥

† *Brihat kāvyadohana*, vol. iv., p. 740.

* *The Classical Poets of Gujarat*, by Govardhanram Madhavram Tripathi (Bombay, 1894), p. 45.

Then follow 2 Prakrit verses, one of four, the other of six lines, after which the Gujarati text begins with a personal description of the goddess Sarasvatī in *chopāi* metre.

सकल रूप समरी सारदा । कूर्मपृष्टि सम उन्नत पादा ।
गुभ्र जानु गयवर कर ऊर । जंघयुगल कदलीदलपुर ॥ ४ ॥
कटिमेष ललापीणोलंक । नाभिकूप त्रिवली तट संच्य ।
कनककलास ऊच श्रीफल समा । कमलनाभ भुज बेउपमा ॥ ५ ॥
वयण नयण समी पंकजपत्र । अधर रंग परवाल विचित्र ।
नासिक दीपशिखा शुकचंच । भ्रूनो वंक धनुषनो संच ॥ ६ ॥

The first tale commences at verse 47 (fol. 3*b*).

तिण पट्टणि नृप विक्रम सेन । अरियणहारी मनाव्याजेणि ।
राणी गुणमाला अभिधान । तेह घरि सुबुद्धि नाम प्रधान ॥ ४७ ॥
वसइं नयरि तेणइं एक सेठि । दयादान उपरि तसद्रेटि ।
हरिदत्त श्रेष्टि सुत मदनकुमार । रूपइं मयण तणो अवतार ॥ ४८ ॥

The work contains 2463 verses, and has been copied by two different hands. The first scribe has copied as far as the middle of the 55th story (foll. 1—66*a*), a colophon in red ink marking the termination of each. He has finished off at verse 1614, the second scribe taking up the poem at verse 1627. The latter part is more carelessly written, without any break or indication of the conclusion of the several stories. There is no colophon at the end of the manuscript.

Appended to the work (fol. 100*a*) is a Marwari *stavana* in nine verses by Rāmavijaya. There are also five coloured illustrations of Tīrthaṅkaras without any descriptions (foll. 103—107).

A medical prescription for the cure of constipation, in Sanskrit verse, is written on foll. 112 and 113, entitled उदावर्त्तवायु चिकित्सा.

47.

Add. 26,523.—Foll. 216; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 12 to 23 lines, $4\frac{1}{4}$ in. long; written in the beginning of the 19th century.

[William Erskine.]

Five tales from Sāmala Bhaṭa's Gujarati metrical adaptation of the Sanskrit Siṃhāsanadvātriṃśat, or Tales of the thirty-two images of the throne of king Vikramāditya.

The complete text of Sāmala Bhaṭa's version of the Sanskrit tales was published at Ahmadabad in 1878, under the title 'Batrīs putalīonī vārtā.' Some of the more popular stories have been published separately.

The tales contained in this volume are very carelessly written, with a total disregard to correct spelling. They differ considerably from the text in the printed edition, and, in fact, appear to be merely abridged copies of the original.

I. Foll. 2—28*a*.

ગધેશંગ રાજાની વારતા

Gadhesang rājānī vārtā.

This appears to be the 10th story in the printed edition (pp. 134—162), and is there called ગરધવસેનની વારતા.

Begins:

શ્રીગણપત કરો પુજુ પાએ ॥
વરણવુ રૂડા વીક્રમ રાએ ॥
એક શમે શ્રી ભોજ રાજંન ॥
વીચારૂ પોતાને મંન ॥
તેડા જોશી પંડીતગણાં ॥
અનેક પાઠી વેદ જતણાં ॥
પુછીને શમ ઉતર લીધ ॥
અનેક શોભા બઉવીધ કીધ ॥
વેરો પુસ્ટ ચો પાશ અનેક ॥
ધોઆં ઉમર દુધ વીશેખ ॥
કુકંમ છડા દેવરાવા બહુ ॥
જે જે શબદ બોલે છે શઉ ॥
ગડગડે બાજી ઢોલ નીશાંન ॥
જાકજન જશ બોલે વીખાંણ ॥

II. Foll. 28*b*—53*b*.

પદ્મિનીની વારતા

Padminīnī vārtā.

The title is taken from the index of contents on the fly-leaf of this manuscript.

The story is the 4th in the printed edition (pp. 48—67), and is there called શીંગલ દ્વીપની વારતા.

Begins:

શ્રીભોજ લીધુ શુભ લગને ॥
થયો મોટો ઓછવ મંનમાં મગન ॥
શફલ જનમ માહારો માહેરો ॥
સ્વશ્ત શિહાશંન હોએ તાહેરો ॥
દીધા માંગણને બઉ માંન ॥
અનઅ વેદ ઘણો દાંન ॥
ભાજન કરાવુ બાધુ ગાભ ॥
માદલી બાજન ઠામોઠામ ॥
પુરંણ પાંમાં ભાટ લશાએ ॥
ગુણજશ રૂડા ગુણજન ગાએ ॥

III. Foll. 54a—116a.

ઠગની વારતા

Ṭhagnī vārtā.

This is the 12th story in the printed edition (pp. 183—206), there called વિક્રમ ચરિત્રની વારતા.

Begins:

કમલભુત તનઆ વરણવુ ॥ માંગુ ઉતંમ બુધ ॥
વાશ કરો રશનાં વીખે ॥ બોલુ અખર શુધ ॥
વરણવુ વીક્રમશેનને ॥ બુધ પ્રફલ ચાએ ॥
ધરંમ બુધ બહુ ઉપજે ॥ પાપ શઘુલાં જાએ ॥

IV. Foll. 116b—163a.

પંચદંડની વારતા

Pañcha daṇḍanī vārtā.

This popular story is the 5th in the printed edition (pp. 67—86).

Begins:

નમુ માત શરસ્વતી ॥ પુજુ બેઉ પાએ ॥
કરૂણા દરસ્ટે જુવો તમો ॥ બુધ પ્રફલિત થાએ ॥
ભોજ રાજા મંન હરખીઓ ॥ મહુરત રૂડુ લીધ ॥
શઈંથી આશંનને પુજીઉ ॥ શોભા બહુવીધ કીધ ॥

V. Foll. 163b—216.

શુકસારીકાની વારતા

Śukasārīkānī vārtā.

The first two pages of this story, the 28th in the printed edition (pp. 495—516), are in this copy almost identical with those of no. III.

Begins:

કમલભુત તનેઆ વરણવુ ॥ માંગુઅ વીમલ બુધ ॥
વાશ કરો રશનાં વીખે ॥ બોલુ અખર શુધ ॥
વરણવુ વીક્રમશેને ॥ જેથી બુધ પ્રફલ થાએ ॥

48.

Add. 26,546.—Foll. 52; 4 in. by 7½; 9 lines, 5¾ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

उद्यमकर्म्मसंवाद

Udyamakarma-saṃvāda.

A poem on Fatalism, written in the form of a controversy between Human Effort and Destiny. By Śāmala Bhaṭa.

The poem has been printed in the 'Bṛihat kāvyadohana,' vol. ii., pp. 339—375. The present copy begins on fol. 3a (leaf 2) with line 28 of the printed edition, as follows:—

महीपत्य मोहोटा वश करा । थयो छत्रपत एक ॥ १४ ॥
पटराणी घेर पांचसें रुपतणो भंडार ।
वीनता षोडश वारषी । रतीतणो अवतार ॥ १५ ॥

The verses written on the first leaf (fol. 2) do not belong to the poem. They are written by another hand, evidently at a later period, as a false beginning in place of the missing verses of the original first leaf of the manuscript.

This copy differs occasionally from the text of the printed edition, and has several additional verses at the end.

Colophon: इति श्रीकवी सांमल भटनो विरचीतांयं उदम करमसंवाद साहस्र संघो ग्रंथ संपूर्ण ॥

Appended to the poem (foll. 39*b*—52) are a few Vaishṇava songs, and a poem on the story of Rāma and Sītā. The date Saṃvat 1831 (A.D. 1774) is written on the fly-leaf.

49.

Add. 26,515.—Foll. 189; 12½ in. by 7¾; about 21 lines, 6¾ in. long; dated Saṃvat 1869 (A.D. 1813). [William Erskine.]

This and the three following manuscripts contain copies of poems, chiefly on Pauranic subjects, composed by various authors. The scribe is anonymous, and evidently illiterate. He professes to have copied these works in strict accordance with the manuscripts from which they were taken, but must have written from dictation, as the same peculiarities of misspelling occur throughout.

In addition to the many errors of phonetic spelling, the disregard of any distinction between aspirated and unaspirated letters, the use of long vowels for short ones, and of only one sibilant, the palatal શ, the scribe has almost invariably marked a syllable followed by a nasal letter with *anunāsika*, when not required, and has frequently omitted it when it should be employed to indicate a nasal conjunct.

The following are instances of these mistakes and inaccuracies:—ગંણાપતી, નીરવાંણ, ગોવીદ for ગોવિંદ, શુદર લબોધર, વીશુણ, બ્રંમ for બ્રહ્મ, સ્વાદ for સંવાદ, વીનતા for વનિતા, શ્રીદુર for સિંદુર, શંણાગારઉ=શૃંગાર.

Most of the poems contained in these four volumes have been printed, either separately, or in works containing selections from the writings of Gujarati poets, such as the 'Prāchīnakāvya,' 'Prāchīnakāvyamālā,' 'Kāvyadohana,' and 'Bṛihat kāvyadohana.' In every case the text has been carefully edited, with much alteration, and emendation of grammatical and other errors.

The following works are contained in this volume:—

I. Foll. 1—9*a*.

ચાતુરી માનશમાની

Chāturī mānasamānī.

Sixteen songs relating to Rādhā and Kṛishṇa, by Narasiṃha Mehetā.

Begins:

શુંણોને શંભુણા માહારા વેણજી ॥
શાને ભરો તમે નહીણે નીરજી ॥
શું દુખ તમારે નાથજી ॥
વાલાજીને કોહો મુજને વાતજી ॥
ઢાલ ॥ વાત કોહોને વાલાજી ॥
તંમે કાઆ થઆ છોઉ દાશ ॥
શાને કાજે નાથજી ॥
મુખે મુકોછો નીશવાશ ॥ ૧ ॥

Narasiṃha Mehetā, the son of Kṛishṇa Dāmodara, was a Nāgar Brahman of Vadnagar in Junagarh, and a devout worshipper of Vishṇu. According to Mrs. P. J. Kabraji,* he was born in Saṃvat 1471, and died in Saṃvat 1537. A full account of his life and works will be found in the 'Bṛihat kāvyadohana,' vol. ii., p. 11, and in the 'Narmagadya' (2nd ed.), p. 50.

II. Foll. 9*a*—16*b*.

ભ્રમર પચીશી

Bhramara-pachīśī.

A poem in 25 *padas*, by Premānanda Bhaṭa, describing the despatch of Uddhava by Kṛishṇa with a message to the milkmaids of Mathura.

Begins:

શ્રીપતી શ્રીગરૂ ચરંણાકમલનુ ॥
ધાન રૂદેમાહા રાખુંરે ॥
સ્વાદ ઓધવ બ્રીજ વીનતાનો ॥
ભમરગીતાને ભાશુંરે ॥ ૧ ॥

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* See her Introduction to a translation of Premānanda's *Narasiṃha Mehetānuṇ māmeruṇ* in the Ind. Ant., vol. 24, p. 73.

એકાત ઠામે ઓધવને તેડી ॥
દાશ પોતાનો જાણીરે ॥
સ્નેહ શંભારી બ્રીજ વીનતાનો ॥
નાથને નઈણે આવા પાંણીરે ॥ ૨ ॥

Premānanda, the son of Kṛishṇarāma Upādhyāya, was a Chauvīśa Brahman of Baroda, and the author of numerous popular metrical versions of Pauranic stories. The year of his birth is uncertain. Most of his poems are dated, ranging from S. 1720 (Lakshmaṇaharaṇa) to S. 1776 (Nalākhyāna). These dates, however, are not always reliable, and vary considerably in different copies of the same work. Thus, of the two printed editions of the Nalākhyāna one bears the date S. 1776, the other S. 1742, and the editors of the 'Prāchīnakāvyamālā' (vol. i.), in their biographical sketch of this poet's life, notice a manuscript in their possession dated S. 1773. See also Narmadāśaṅkara's account of Premānanda and his works.*

III. Foll. 16*b*—34.

ચંદ્રહાસની કથા

Chandrahāsanī kathā.

The story of king Chandrahāsa, taken probably from the Jaiminibhārata, or the Āśvamedhikaparva of the Mahābhārata. By Vishṇudāsa.

Begins:

પ્રથમ પાએ નમુ ગવરીની બાલજી ॥
શંભુજી નો શ્રુત છે અતી રશાલજી ॥
એક દંતોને દુદ વીશાલજી ॥
મઆ કરો મુજને દેવ દઆલજી ॥
ઢાળ ॥ મઆ મુજને કીજીએ ॥
જશ દીજીએ તાહા પોડ ॥
હું મુડમતીનું જને શશતવુ ॥
મતી માહારી છે મુડ ॥ ૩ ॥

Vishṇudāsa was a native of Khambhat, but resided at a neighbouring village called Khanpur. He was a Nāgar Brahman, and studied poetry under Bhūdhara Vyāsa. A short sketch of his life is given by the editors of the Prāchīnakāvya (vol. vii., no. 3).

The date of composition of this poem appears in this copy as S. 1624. He has also written Rukmāṅgadanuṉ ākhyāna (S. 1634), translations of portions of the Mahābhārata and Rāmāyaṇa (S. 1644—1654), and Hariśchandrapurī (S. 1657).

The manuscript is dated Thursday, the 5th Pausha-*sudi*, S. 1869, *i.e.* the 7th January, 1813.

IV. Foll. 35*a*—62*b*.

નંદ બત્રીશીની વારતા

Nanda batrīśinī vārtā.

The story of Rājā Nanda and his minister Vilochana, by Śāmala Bhaṭa. See no. 45.

Begins:

[શ્રીશારદાને નામું શીશ ॥*]
આરાધું ઉમીઆપત ઈશ ॥
પુજુ પરમેસ્રના પાએ ॥
જેથી કામ શકલ શુભ થાએ ॥
શ્રીગરેમલે તેને શ્રીરંણછોડ ॥
આરાધું તેને કર જોડ ॥
બાટુકનાથ મોટો માહારાજ ॥
મુખમતી મુને આવો આજ ॥

This story is extremely popular amongst women of Gujarat. Rājā Nanda falls in love with the wife of his minister Vilochana, and attempts to lead her from the path of virtue. She reasons with the king, and succeeds in dissuading him from his sinful purpose. The minister, suspecting that his wife had been dishonoured, slays the king, whereupon the accused woman invokes the aid of the gods to testify to her innocence, which appeal is answered by the king's restoration to life.

The copy is dated Sunday, the 15th Pausha-*sudi*, S. 1869, *i.e.* 17th January, 1813.

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* *Narmagadya* (2nd edition), p. 56.

* Supplied from the printed edition in *Prāchīnakāvya*, vol. ii., no. 2.

V. Foll. 62*b*—94*b*.

પદમાવતીની વારતા

Padmāvatīnī vārtā.

The romance of Pushpa Sena, son of Champaka Sena, Rājā of Champāvatī. By Śāmala Bhaṭa.

Begins :

પરથમ શારદા પ્રણાવુ ॥
માગુ એક પ્રશાએ ॥
મુજપર દઆ કરો વરદાએણી ॥
ખુધી આપો માએ ॥
શ્રીગરૂને ચરણે નમુ ॥
'ગંણાપતી રહુ કર જોડ ॥
શઉ કવીને કરૂ વીનતી ॥
કોએ મો દેશો ખોડ ॥

The poem is dated S. 1774. The copy was completed on Tuesday, the 9th Pausha-*badi*, S. 1869, *i.e.* 26th January, 1813.

VI. Foll. 95*a*—108*a*.

સુદામાચરિવ

Sudāmācharitra.

The story of Sudāmā, the poor Brahman, who was bounteously rewarded by Kṛishṇa for his devotion to him. By Premānanda Bhaṭṭa.

Begins :

શ્રીગરૂદેવ ગણાપતી॥ શમરૂ અંબા શરસ્વતી॥
પ્રબલમતી નીરમંલ વાંણી પામવા રે ॥
રશરામાએણા રૂદે રાખું॥ શ્રીભાગવંત લીલા ભાખું ॥
રશ ચાખુંએ મકહુ શુખ શામીએ રે ॥
ઢાલ॥ શ્રીશુખશામી કેહે શાભલો રાજા॥ પરીખત પુનપવીવ ॥
દશમ શકંદે હેશી અધેએ॥ કહુ શુદામાચરીત્વ॥

The story is taken from the Bhāgavata-purāṇa, Sk. x. Adh. 80 and 81. The poem bears the date S. 1738, and the copy was completed on Saturday, the 13th Pausha-*badi*, S. 1869.

VII. Foll. 108*b*—114*a*.

ચાતુરી રાધાજીની

Chāturī Rādhājīnī.

A collection of songs on the sports of Rādhā and Kṛishṇa. By Raṇchhoḍ Bhakat.

Begins :

એક શમે ભીખભાન ભોવંન ॥
પીતે પ્રભુજી પધારીઆ ॥
રાધીકાની શંગ રમવા ॥
અંગો અંગ પધારીઆ ॥
આશાન આપુ બેશવા ॥
હરી બેશાડા આદર કરી ॥
શામા બેઠા સુદરી ॥
નીરખવા નઈણા ભરી ॥

The poems have been printed in the 'Bṛihat kāvyadohana,' vol. iii., p. 821. The editor mentions other poems of a similar nature composed by the author, but gives no dates, or account of his life.

VIII. Foll. 114*b*—119*b*.

સ્નેહલીલા

Snehalīlā.

An anonymous poem, in 136 verses, on the love of Kṛishṇa.

Begins :

શકલ વીસ્વ જને તારે ॥
તમને પાએ નમું ॥
મુને શુધબુધ દેજો રે ॥
બીજગુણા વીનવુ ॥ ૧ ॥
મંન હુતો કાઈ લેતો નથી રે ॥
અબુધ અજાણા છઉં ॥
માહા શઠ મુરખ રે ॥
તમારો હુ દીન છઉં ॥ ૨ ॥

IX. Foll. 119*b*—189.

નલ દમયંતીની કથા

Nala Damayantīnī kathā.

A metrical version of the story of king Nala and Damayantī, taken from the Vana-parva of the Mahābhārata. By Premānanda.

Begins :

શ્રીશંકરશુતનુ ધાન ધરૂ ॥
શરશતીને પ્રંણામજ કરૂ ॥
આદરજ શનીશવેદતંણા ॥
નીસ્વેદરાએની કહુ કથા ॥
જે પુન અશલોક રાએ ॥
વીશંમપાએને બોલા વાંણી ॥
અરણીક પરવ મહીમાએ ॥
રાજ હારી ગઆ પાડવ ॥
અઘોર વંન મોજાર ॥
એખલો અરજુન ગયો કૈઈલાશે ॥
આરાધવા ત્રીપુરાર ॥

The poem is in 64 chapters, and bears no date of composition. The year Saṃvat 1776 (શત્તર છોત્તેર) appears in the lithographed edition of Bombay, 1858, and S. 1742 (સત્તર બેતાળો) in the "Students' edition" (2nd edition) of Bombay, 1880.*

The copy was completed on Sunday, the 7th Vaiśakha-*badi*, S. 1869, *i.e.* 23rd May, 1813.

Colophon: ઈતી શ્રીનલદમીઅંતીની કથા શમપુરંણા થઈ છે ॥ . . . શમત ૧૮૬૯ ના વરખે વૈશાહા વદ ૭ વાર રવેઉ એ શમપુરંણા થઈ છે ॥

50.

Add. 26,516.—Foll. 192; $10\frac{1}{2}$ in. by $5\frac{1}{2}$; 18 lines, $4\frac{1}{2}$ in. long; dated Saṃvat 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—49.

રણયજ્ઞ

Raṇayajña.

A poem in 26 chapters, containing an account of the battles between Rāma and Rāvaṇa, taken from the Yuddhakāṇḍa of the Rāmāyaṇa. By Premānanda.

* *Premánand's Nalákhyán.* Students' edition, prepared by Kavi Narmadáshankar Lálashankar.

Begins :

શ્રીગંણાપતીને પાએ લાગુ ॥
શમરૂ શીતાના સ્વામી ॥
પાએ લાગીને શ્રી નારાએણા ॥
ગુણા વરંણાવુરે ॥
વલંણા ॥ ગાવુ લીલા શ્રી રગુપતીની ॥
વીમલ વાલમીકની વાંણી ॥
ભણે શુણે જે ભાવશુ ॥
ધંન ધંન પ્રાણી તેહરે ॥
જેહરે હરી કથા રશ પ્રેમે ॥
નહી પીધોને દેહ ધરે શું કરવા ॥
આગે જનંમ બહુ અપરાધી ॥
આવો જનુનીનુ જોવંન હરવા ॥
રામનામનો મોટો મહીમાઆ ॥
શંકટ શમરે જાએ ॥

The poem was completed on Sunday, the 2nd Chaitra-*sudi*, Saṃvat 1741 (A.D. 1684).

The copy was made on Tuesday, the 7th Chaitra-*badi*, S. 1870, *i.e.* 12th April, 1814.

II. Foll. 49*b*—79*a*.

બભ્રુવાહનની કથા

Babhruvāhananī kathā.

A poem in 22 chapters, containing the Mahābhārata story of the combat between Babhruvāhana and his father Arjuna. By Harirāma.

Begins:

વીગનહરંણા ગંણાપતી શાર ॥
મોદીકતંણો તાહાકર છે હાર ॥
શ્રીદુર અંગે શોભે ॥
સ્વામી અતી ભલો રે ॥
આઈ બ્રંમ કુમારી રે સ્રસ્વતી રે ॥
શુભમતીદાતા ભગવતી ॥
કરૂ શ્રુતી માતા ચરણે નમું રે ॥
ઢાલ ॥ માતા તુજ ચરણે નમુને ॥
આંણી મંન ઓલાશ ॥
વીશુણુ દાશ કેહે માહારા મંનતંણી ॥
આઈ પુરો અંબા આશ ॥

પ્રેમ ધરી પુજા કરૂ ॥
  પ્રણની લાગુ પાએ ॥
આખાઆન કહુ બબરૂવાહેન કેરૂ ॥
  આપ જો વાંણી માએ ॥

Harirāma is probably the poet of that name noticed by the editors of the Bṛihat kāvyadohana (vol. iii., p. 480), a resident of Surat, and author of Sītāsvayaṃvara, Rukmiṇīsvayaṃvara, and Kṛishṇavirahanāṉ pada. He is said to have been living in S. 1880, but this is clearly a mistake, perhaps a typographical error for S. 1770, as the poet's Sītāsvayaṃvara is dated S. 1703.

III. Foll. 79*b*—138*b*.

સુભદ્રાહરણ

Subhadrāharaṇa.

The Mahābhārata account, in verse, of the elopement and marriage of Subhadrā, sister of Kṛishṇa, with Arjuna. By Premānanda.

Begins:

શ્રીગંણાપતી શુણા રાએ ॥
  શરતવુ શુત શ્રીગીરજા રાએ ॥
 વીદા રાએ વાંણી તમથી જડે રે ॥
હંશવાહેની શરસ્વતી ॥
  દેવ ટાલો દુરમતી ॥
ઈછુ છુઉ ગુડગતી ॥
  માતા તે તમ વડે રે ॥
ઢાલ ॥ તમ જડે ઈછુ માત માહારી ॥
  ને કરો મુજને શાર ॥
દીન જાણીને દયા આંણી ॥
  ને તમો રોહો માહારી પાશ ॥
હંશવાહેની હંશવંદની ॥
  આદ તાહારૂ શમરંણા ॥
શુધ ક્રીપાલ શરસ્વતી ॥
  કહુ શુભદ્રા હરંણા ॥
માહાભાગ્થ આદ પ્રવ છે ॥
  પાડવના ચરીત્ર ॥
શોતા શુધે મને શામલો ॥
  તો શરીર થાએ પવીત્ર ॥

The poem was completed on Thursday, the 10th Phālguna-*sudi*, S. 1758.

શવત શતર અઠાવને ॥
  ફાગંણ માશ નીખાનજી ॥
શુકલ પખશ દશમી ગુરૂવારે ॥
  પુરણ થઉ આખાઆનજી ॥

The scribe's colophon is dated Wednesday, the 6th Vaiśākha-*sudi*, S. 1870, *i.e.* 11th May, 1814.

IV. Foll. 139—192.

અભિમન્યુની આખ્યાન

Abhimanyunī ākhyāna.

A poem describing the valour of Abhimanyu, the son of Arjuna, in the wars between the Pāṇḍavas and Kauravas, taken from the Droṇaparva of the Mahābhārata. By Premānanda.

Begins:

શ્રીહરી કહાની ગતઆ વડે ॥
  કમલાશંનની કુમારી ॥
 વાઘેસ્વરી વીદાઆ તુથી જડે રે ॥
ઢાલ ॥ જડે વીદાઆ મુખ નીરમળ ॥
  જો શરસ્વતી હોએ તુસ્ટમાન ॥
પદબંધન કરવા ઈછુ છુઉ ॥
  અભીમંનનુ આખાઆન ॥
વીશમપાએને એણી પેર બોલા ॥
  શુણ જનમેજે રાએ ॥
દ્રોણ પરવની ધરમ કથા છે ॥
  તેહનો કહુ મહીમાએ ॥

The manuscript is defective; breaking off at the commencement of chapter 46. The poem is in 50 chapters, and has been published in the 'Bṛihat kāvyadohana,' vol. ii., p. 127. It is there dated Saṃvat 1727.

51.

Add. 26,517.—Foll. 256; 9½ in. by 5½; 15 to 17 lines, 4½ in. long; dated Saṃvat 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—102*b*.

પ્રહલાદાખ્યાન

Prahlādākhyāna.

A poem on the legend of Prahlāda, the son of the *daitya* Hiraṇyakaśipu, described in no. 44. By Kālidāsa of Wassawad.

Begins:

શ્રી ગરૂગંણાપતીને ચરણે તે નામુ શીશ ॥
શુધખુધનાએક શુખુધીદાએક ॥
નેનમુર્ત ઉમીઆ ઈશ ॥
કુજરમુખ પ્રભુ કીપાદાએક ॥
શમસ્ત શુર કરે શેવા ॥
લોબોધરા અતી શુખ શુંદર ॥
નમું દુદાલો રે દેવા ॥
અરૂણા અબર અરૂણા ભુખંણા ॥
અરૂણા કુશમની રે માલ ॥
અરૂણા તંને શ્રીદુર લેપન ॥
અરૂણા ચંદન ભાલ ॥

This poem is published in the 'Bṛihat kāvyadohana,' vol. i., p. 503. Nothing appears to be known of Kālidāsa beyond the fact that he was a Nāgar Brahman of Wassawad. His Sītāsvayaṃvara was composed in S. 1832,* and this poem in S. 1833, the date being expressed (fol. 102*a*, l. 6) in the line શવત શખા પુરાંણે ॥ શંણાગારઉ [*i.e.* શૃંગાર] પર એક, *i.e.* the Saṃvat year denoted by the number of the Purāṇas (18), and one added to the number of *Śṛiṅgāras* (32).

II. Foll. 103—200*a*.

ઓખાહરણ

Okhāharaṇa.

The Pauranic story, in verse, of Ushā, the daughter of Bāṇa, and of her rescue from captivity and marriage with Aniruddha, grandson of Krishṇa. By Premānanda.

* *Prāchīnakāvya*, vol. v., no. 1.

Begins:

શ્રીગરૂ ગોવીદને ચરણે લાગુ જી ॥
[ગણપતી સારદા વાણી માગું જી ॥*]
અતરગત માહા ઈછા ગંણેશી જી ॥
ભાવે ભાખું કથા શ્રીહરીહરતંણી જી ॥
ચતુરદશ લોક જેને માને જી ॥
તેહેના ગુણા શું લખીએ પાને જી ॥
ઢાલ ॥ પાને લખા જાએ નહી ॥
શ્રી ગંણેશના ગુણાગરામ ॥
શકલ કારજ શીધ પામે ॥
મુખે લેતા નામ ॥

The date of composition is not given. The scribe's colophon is dated Saturday, the 8th Phālguna-*sudi*, S. 1870, *i.e.* 26th February, 1814.

III. Foll. 200*b*—244*a*.

નરસિંહ મેહેતાના પુત્રનો વિવાહ

Narasiṃha Mehetānā putrano·vivāha.

An account, in verse, of the festivities at the marriage of the son of the poet Narasiṃha Mehetā. By Haridāsa.

Begins:

પરથમ પ્રણામુ ઉમીઆતંન જી ॥
શુરીનર ઈછે મોટા માહા મુન જી ॥
કરૂણાશીધુ અતી પાવંન જી ॥
વીગનહરંણા રૂપ રતંન જી ॥
ઢાળ ॥ વીગનહરંણા ગુણાપુરંણા ॥
તેજનો અંબાર ॥
પીતાબર ને કૌઉશીત ॥
શુધખુધ શુંદર નાર ॥

The poem is in 22 cantos, and has been published in the Prāchīnakāvyamāla, vol. ix. The editors have given a short biographical sketch of the author. Haridāsa was a merchant of Baroda, and was employed by the poet Premānanda as his agent in the management of his household affairs. In

* Supplied from the printed edition in *Bṛihat kāvyadohana*, vol. i., p. 33.

S. 1721 Haridāsa began to study poetry under the tutorship of Premānanda. He composed several poems, and died during the lifetime of his master.

In the printed edition of this work the date of composition is stated to be S. 1725, but the lines containing that date do not appear in the present copy.

The scribe's colophon is dated Thursday, the 13th Phālguna-*sudi*, S. 1870, *i.e.* 3rd March, 1814.

IV. Foll. 244*b*—249.

પૂરવી ભાષાનો સુદામો

Pūrvī bhāshāno Sudāmo.

A poem on the story of Sudāmā and Kṛishṇa. By Nārāyaṇa.

Begins:

શ્રીહુકારકી જુગત શમરો ઉમીઆ શીવદત ॥
જાકે ગુનકે ગુનપત ॥
નેકે ભગત કીશનકે ॥
કીશન દવારીકાકે રાએ ॥
નંદાનંદ જો કાહે ॥
શરૂપ લાએ દુરપશે ॥
જાંકો મંહીમા અગાધ ॥
તારે દુરૂ ઓર પેહેલાદ ॥

The poem is written in an Eastern dialect of Hindi intermixed with Gujarati. The author states at the conclusion of the work that he is a resident of Junnar, and gives the date S. 1803.

V. Foll. 250—256.

સુદામાના પરભાતીઆ

Sudāmānā prabhātiyā.

Songs on the story of Sudāmā, and the favours granted him by Kṛishṇa.

Begins:

જદુપતી નાથ મીત્ર છે ॥ તમતંણો ॥
જાવો વેગે કરી શ્રી કસણા પાશે ॥ ટેક ॥
પ્રીત પુરવંતણી ॥ હેત ધરશે હરી ॥
મંનના મનોરથ શફલ થાશે ॥ જદુપતી મીત્ર છે ॥
ઘેર બાલક શઉ ॥ દુખ પામે બઉ ॥
અન ને વસ્ત્ર થી રહીએ છે અંઉણા ॥

52.

Add. 26,518.—Foll. 96; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, $4\frac{1}{2}$ in. long; dated Saṃvat 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—69*a*.

વિમલ માહાત્મ્ય

Vimalamāhātmya.

A poem in glorification of Paraśurāma, the sixth incarnation of Vishṇu. By Kalyāṇa.

Begins:

પરથમ પાએ નમું ઉમીઆતંન ॥
શ્રીદુરશોભીત વંદંન પરશંન ॥
વેદીશ કોડ માહા પ્રથમ પુજાએ ॥
શમરંણે વીગનનીવારંણા થાએ ॥
કંમલભુતનીઆ ઈસ્વરી ॥
ચૌઉદ ભોવંન માહા રહી વીશતરી ॥
વેણાપુશતક છે બહુ પ્રાંણા ॥
ચતુરદશ વીદા ગુંણા જાણા ॥
કીપા કરી આપો શુભમતી ॥
અંતુલ ગુણા ગાઉ ભગુપતી ॥

The author states at the conclusion of the poem that he is by caste an Udīchya (Brahman), the son of Viśvambhara Śukla, a resident of Palgām in the Pargana Daman in Rāmakshetra, or the country along the Malabar coast, and that he completed the work on Thursday, the 7th day of the light half of Mārgaśīrsha, Saṃvat 1808.

The copy was completed on Saturday, the 13th Phālguna-*badi*, S. 1870, *i.e.* 19th March, 1814.

Colophon: ઈતી શ્રીવીમલ માહાતંમની કથા શંમપુરણા શમાપતી થઈ છે ॥ . . . શમત ૧૮૭૦ ના ફાંગુંણા વદી ૧૩ વાર શનેઉ એ શપુરંણ લખી રહા છેએ ॥

II. Foll. 69*b*—87.

પરશુરામાખ્યાન

Paraśurāmākhyāna.

Another account, in verse, of Paraśurāma, taken from the Vanaparva of the Mahābhārata. By Śivadāsa. See no. 43.

Begins:

પ્રથંમ પ્રંણામું ગણપતી ॥
પ્રેમ ધરીને કરૂ વીનતી ॥
શુભમતી આપો મુજને મન ધરી રે ॥
જેહેને અવીચલ શામી તાત ॥
હેમાચલતનીએ જેહેને માત ॥
દોઓ હાથ મુજ શીશ કરૂણા કરી ॥
વળેણા ॥ કરો કરૂણા મુજ બાલક ઉપર ॥
જગતતંણા રે સ્વામી ॥
કથા કહુ અરણીક પરવની ॥
પ્રથંમ શીશ નામી ॥

The poem is in 12 cantos, and has been published in the 'Prachīnakāvya,' vol. vii., no. 4. The poem is dated S. 1667.

The scribe's colophon is dated Tuesday, the 1st Chaitra-*sudi*, S. 1870, the 22nd March, 1814.

III. Foll. 88—96.

પરભાતીઆ

Prabhātiyā.

A collection of Hindu songs in honour of Krishṇa.

Begins:

રાગ પરભાતી ॥ રેહે રજની જારે પાછલી ખટગડી ॥
શાધુ પુરશને શુઈ ન રેહેવુ ॥ ટેક ॥
નીદરા ન પેર હરી શમરવા શ્રી હરી ॥
એક ચીતે શીરી કસણા કેહેવુ ॥
રેહે રજની જારે પાછલી ખટગડી ॥

The manuscript is incomplete, breaking off in the middle of the 18th *pada.*

VII. TALES AND FABLES IN PROSE.

53.

Add. 26,520.—Foll. 325; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 12 lines, $3\frac{1}{2}$ in. long; dated the 5th May, 1811.
[WILLIAM ERSKINE.]

મુફરેહ અલ કુલૂબ

Mufarriḥ al-ḳulūb.

A Gujarati version of the Mufarriḥ al-ḳulūb, or Persian version of the Hitopadeśa, by Tāj ibn Mu'īn al-Dīn Malkī. See the Persian Cat., p. 757*b*.

Heading: એ કેતાબનૂ નાંમ મફરહે અંન કલૂબ ધરેઉ છે ॥ તે વાંચવી આગલ વાત ઘણી નેક છે ॥

Begins: એ કેતાબનાં જોડનાર ખુદાઈતાલાનાં બેશૂમાર શૂકરાંનાં કરે છે ॥ જે પોતાઓનાં તમાંમ બંદાઓથી આદમીઓને ખુલંદ મરતબુ આપેઓ અને મોતીનાં જડાવનં શફેદ ભાંતનૂ છતર કે જેહેને અકલ કરી કેહે છે તે અકલનૂ છતર આદમીઓનાં સરપર ધરેઉ અને આદમીઓનાં સર ઉપર અકલ પિદા કીધી

The translation, evidently the work of a Parsi, abounds in Persian words and phrases. There are two lengthy colophons by the scribe, one in Persian, the other in Gujarati, in which the date of completion of the copy is given in the English, Saṃvat, Śaka, Hijrah, and Parsi eras. He claims descent from Neryosangh Dhaval, a Parsi priest of the 15th century who translated the Zand Avasta and other religious books into Sanskrit, and gives his genealogy as follows:—

Dārāb b. Mānek, b. Bahrām, b. Jāmāsp, b. Mānek, b. Dastūr Pāhālan, b. Farīdūn; a native of Nosārī (in Baroda), residing at Bombay.

54.

Add. 26,521.—Foll. 147; $8\frac{1}{4}$ in. by 6; 12 lines, $3\frac{3}{4}$ in. long; dated the 3rd September, 1808. [William Erskine.]

મકરે ઓરત

Makar i 'aurat.

A collection of short tales illustrating the craftiness of women.

Heading: ઈન દાસતાંન મકારે ઓરતનૂં શરૂ કરૂ છેઉ । તે વાંચવૂં આગ શારી વાત છે

Begins: એ કેતાબનુ જોડનાર શાહેર એમ કેહે છે જે ખબરનુ દેનાર રાવી અનિ નકલની નીશાંનનાં શાહેરો અનિ મીઠી વાતનાં શકરનાં ખાનાર શાહેરો અનિ શખૂનનાં જાંણનાર રાશત બાજારનાં જોહેરી ઈઆને શાહેરો એમ વાતલાવેઆચ જે હારૂન રશીડ પાદશાહાનાં જમાંનાં માંહાં બોગદાદ શેહેરમાં એક મરદ હતો તે મરદનૂ નાંમ અબૂ જાફર હતૂ તે મરદ શુદાગરીમાં મશાહૂર હતો તે મરદ એક ઓરત રાખતો હતો તે ઓરત હમેલદાર થાઈ તેવારે અબૂ જાફરે જમાંનાંનાં નજૂમીઓને પોતાની ઓરતનુ હેવાલ પૂછેઓ

This copy was made by Dārāb b. Mānek, the writer of the preceding manuscript. In his colophon to this work also he has given his genealogy, and the date of completion in the various eras current in Bombay.

55.

Or. 2697.—Foll. 67; $6\frac{3}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; neatly written on European paper, water-marked "Allee, 1824."

गोष्टी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes in Marathi, with Gujarati translations. See the Marathi MSS. Cat., p. 36*b*.

The Marathi anecdotes are written on foll. 1—33, and their Gujarati translations on foll. 34—65.

The first anecdote in Gujarati is as follows:—

एक राजाये पोताना प्रधाननें पूछ्युं के माहरा अधिकारमां सर्व करतां उत्तम शूं प्रधानें उत्तर दीधो के यथा शास्त्र न्याय करवो अनें प्रजानुं पुत्रवत् पालण करवूं एज उत्तम ॥

VIII. MANUSCRIPTS OF MIXED CONTENTS.

56.

Add. 26,461.—Foll. 117; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 20 to 24 lines, about 4 in. long; written in Jain Nagari of the 17th or 18th century.

[William Erskine.]

A collection of works in Sanskrit, Prakrit, and Gujarati, mostly written by the same hand, in a manuscript the leaves of which are numbered १२७ to २६१. The following are in Gujarati :—

I. Foll. 6—61 (१४३—१९८).

नवतत्त्व चोपाई

Navatattva-chopāi.

A metrical paraphrase of the Navatattva, or Nine Principles of Jain philosophy. See no. 19.

Begins: श्रीगुरुभ्योनमः ॥

आदि नमी आनंदपूरि । गिरिूआ[*sic*] गुरु भावसायर सूरि ।
पामी तासु पसाउ उदार । नवतत्वनउं कहुं कंपि विचार ॥ १ ॥

जाणइ नवि नवतत्व जाम । नवि समकितीउं कहीइं तांम ।
समकित विण नवि शिवपूरि वास । तउ नवतत्व करउ अभ्यास ।
जीव १ अजीव २ पुन्य ३ तह पाप ४ । आसव ५ संवर ६ निज्जर-
व्याप ७ ।
बंध ८ मोक्ष ९ ए नवतत्व जांणि । एहना भेद हईइं हविं आणि॥२॥
चउदस चउदस बिताळीस । ब्यासी पुणर वि बइंताळीस ।
सगवन बारस चउ नव भेय । बिसइं बेहुंत्तरे सघला तेय ॥ ३ ॥

The author's name is not mentioned. He dedicates the work in the opening verse, and also at the conclusion of each chapter, to his Guru Bhāvasāgara Sūri of the Añchala-gachchha (Saṃvat 1510—1583).*

* See Peterson's *Fourth Report*, p. lxxxvi.

The work is written in chopāī verse, in a style of language closely resembling the Marwari dialect of Hindi.

The Nine Principles are explained in separate chapters, as follows :—

1. Jīvatattva	foll.	6*b*—33*a*,	vrs.	484.
2. Ajīvatattva	,,	33*b*—37*a*,	,,	67.
3. Puṇyatattva	,,	37*a*—38*b*,	,,	25.
4. Pāpatattva	,,	38*b*—40*a*,	,,	27.
5. Āśravatattva	,,	40*a*—42*b*,	,,	46.
6. Saṃvaratattva	,,	42*b*—46*b*,	,,	65.
7. Nirjarātattva	,,	46*b*—48*a*,	,,	29.
8. Bandhatattva	,,	48*b*—54*a*,	,,	101.
9. Mokshatattva	,,	54*a*—57*b*,	,,	53.

The date of composition, Saṃvat 1575 (A.D. 1632) is given at the couclusion of an epilogue of 59 verses.

Ends: संवत पनर पंचहुत्तरि वरसि श्रीपत्तनिहईं आनिइ हरसि श्रीसंघनइं आग्रहि चउपई कीधी भाविइं भगतिइं घईं ॥५८॥ ईय सोहग सुंदर सूरि पुरंदर भावसागर सूरि गछधर पयपउ-मपसाइ कवित्त कराइ पाप पलाइ दूरितर जे भवीयण भाविइं सरल सभाविइं भणई गुणइं नवतत्वघर ते लहसइं सिद्धी वंछित रिद्धी निरमल बुद्धी विबुद्धनर ॥ ५९ ॥ इति श्रीनवतत्वचुपई समाप्त ॥ ग्रंथाग्रं श्लोकसंख्या १३५० ॥ श्रीकल्याणमस्तु लेखक पाठक यो वाचकांना सुभंभवतुः ॥

II. Foll. 62—93 (१९९—२३०).

सामुद्रिक

Sāmudrika.

A Sanskrit metrical treatise on divination, with an anonymous Gujarati version.

Begins : श्रीवीतरागायनमः

आदिदेवंप्रणम्यादो । सर्वज्ञंसर्वदर्शनं ।
सामुद्रिकंप्रवाक्ष्यामि । सुभगंपुरुषस्त्रेयोः ॥ १ ॥

पुरुषस्त्रिनां लक्षण कहीइं छइं ॥

पूर्वमायुःपरीक्ष्येत । पश्चाल्लक्षणमेवच ।
आयुहीनानरानार्यः । लक्षणैःकिंप्रयोजनं ॥ २ ॥

पहिलुं आऊषु जोईइ पछइं हाथपग सरीरनां लक्षण जोईइं आऊषापापइं लक्षण सिउं कीजइं ॥ २ ॥

वामभागेतुनारीणां । दक्षिणेपुरुषस्यच ।
निर्दिष्टंलक्षणंतेषां । समुद्रवचनंयथा ॥ ३ ॥

स्त्रीनइं डावइं पासइं लक्षण जोईइं पुरुषनइं जिमणइं ॥ ३ ॥

पंचदीर्घंचतुर्ह्रस्वं । चतुःसूक्ष्मं षडुन्नतं ।
सप्तरक्तंत्रिविस्तीर्णं । त्रिगंभीरं प्रशस्यते ॥ ४ ॥

मनुष्यनइं पांच दीर्घ लांबां जोईइं च्यारि ह्रस्व टूंकडा जोईइं पांच सूक्ष्म नाह्नां जोईइं ॥ ६* ॥

The work contains rules for determining a man's duration of life, his characteristic temperament or his future condition, rich or poor, lucky or unlucky, by means of palmistry, but more particularly by a study of the peculiarities of form, size or colour of the various parts of the human body. It is divided into two parts, the first, in 155 verses (ending at fol. 78*a*), relates to men; the second, in 123 verses, to women, concluding with a description of the four classes of females, known as Padminī, Chitriṇī, Śaṅkhinī, and Hastinī.

Each verse of the Sanskrit text is followed by its Gujarati translation bearing the same number. At the end of the work is an illustration of the palm of the left hand with emblematical figures.

III. Foll. 94—106*a*. (२३१—२४३).

गिरनारतीर्थोद्धारमहिमा

Girnār-tīrthoddhāra-mahimā.

A metrical account of the restoration of the temple and worship of Neminātha at Girnar. By Nayasundara.

Begins: सयलवासवर वसइ पयमूलि ॥
नमिसुउं निरंतरं भक्तिभर । संतिकरण चउवीस जिणवर ।
नेमिनाह बावीसमउं सीलरयण भंडार सुहकर ।
तसु पयपंकय अणुसरीए । महिमा गिरि गिरिनारि ।
सहि गुरुआयस सिरिधरिं । बोलिसु किंपिंविचार ॥ १ ॥

राग धन्यासी ॥ उत्सर्पिणी आराढाल ॥ १ ॥

किंपिंविचार कहुं मनरंगिइं । श्रुतदेवी आधारजी
वदनकमलि विलसइ वरवाणी । सासामणि सभारइंजी ॥ २ ॥
जंबुद्वीप भरतक्षेत्रमांहिं । उत्तरदिसि उदारजी ।
मनोहर कासमीर देसमंडण । नवहलपत्तन सारजी ॥ ३ ॥
तिहां नवहंस नाम छइ नरवर । विजयादेतसराणीजी ।
चंद्र सेठ तिणि पुरि अधिकारी । पुण्यवंत तसु प्राणीजी ॥ ४ ॥

The poem is in 185 verses, written in a form of Marwari. It recounts how Ratan Seṭh, the eldest of the three sons of Chandra Seṭh the proprietor of the village of Navahalapattan, a pious Jain Śrāvaka and deacon (*saṅghapati*), devoted his wealth on the restoration of the temple at Girnar sacred to Neminātha, in which holy deed he was assisted by his wife Sīlavatī and his son Komala. This occupied eighteen years,* and was completed in Saṃvat 1449 (A.D. 1392).†

Dr. James Fergusson, in his description of the ruined temples on the sacred hill of Girnar,‡ states that the temple to Neminātha is the largest and oldest. "An inscription upon it records that it was repaired in A.D. 1278, and unfortunately a subsequent restorer has laid his heavy hand upon it, so that it is difficult now to realise what its original appearance may have been."

IV. Foll. 106*b*—109*a*. (२४३—२४६).

शंखेश्वर स्तवन

Śaṅkheśvara-stavana.

A poem in praise of Sankeswar, a town in the Belgaum District of the Bombay Presidency.

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* Mistake for ४.

* V. 167.
वरस अठारमाहि कीधा ए सवि करणी प्रसिधा ।

† V 172.
विक्रम रायथी वरसे । चऊदसेउगणपंचासे ।
रैवतप्रसाद नेंमि । उद्धरीउ अति प्रेमे ॥ ७२ ॥

‡ *History of Indian and Eastern Architecture*, London, 1876, p. 230.

Begins:

ऐँनमः ॥ शासनदेवी समनिंधरीए गाउंपासजिणंद ।
संपेसरपुरमंडणोए दीठइं परमाणंद ॥ १ ॥
अश्वसेनकुलचंदलोए वामादेवी अमात ।
नीलवरणमोहिसदाए लंबननागविख्यात ॥ २ ॥

The poem is in 46 verses, and was written during the time of king Aśvasena in Saṃvat 1672* (A.D. 1615). This copy was made for Shāh Hīrachandra on Wednesday, the 9th Vaiśākha-*badi*, Saṃvat 1737 (A.D. 1680).

* V. 45. संवत सोल दाहोतरिए

Colophon: इति संखेसर स्तवनम् संपूर्णः ॥ संवत १७३७ वर्षे वैशाष वदि ९ बुधे संघमुख्य सा॰ हीरचंद्र पठनार्थं ॥

V. Foll. 109*b*—117. (२५६—२६३).

A collection of Jain hymns in praise of the Tīrthaṅkaras, concluding with two short poems on points of recital, partly in Prakrit, partly in Gujarati.

These also were copied for Shāh Hīrachandra, as in IV. above, the manuscript being dated Tuesday, the 8th Pausha-*badi*, Saṃvat 1733 (A.D. 1676).

Colophon: इति श्रीस्नात्रविधिः संपूर्णः ॥ संवत १७३३ वर्षे पोष मासे कृष्णपक्षे अष्टम्यां तिथौ भौमेवासरे लिखिता ॥ सुश्रावकस्य सा॰ हीरचंद्रस्य पठनार्थं ॥

IX. MISCELLANEOUS.

57.

Add. 26,524.—Foll. 36. Strips of paper about 18 in. by $3\frac{3}{4}$; written between Saṃvat 1848 and 1863 (A.D. 1791—1806).

[William Erskine.]

A collection of papers containing accounts written by Nārāyaṇadāsa Bālakṛishṇa Dāsa and other gumāshtas of Bagalkot and other villages in the Patan subdivision of the Bombay Presidency, respecting money due from tenants as rent, or on transactions in grain, cloth, and other articles.

INDEX OF TITLES.

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CLASSED INDEX OF WORKS.

Numerals in parentheses indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

LEXICOGRAPHY.

MATHEMATICS.

MEDICINE.

POETRY.

RHETORIC.

TALES AND FABLES.

(*Tales in verse are included under* **POETRY.**)

INDEX OF PERSONS' NAMES.

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CATALOGUE

OF

BENGALI, ASSAMESE, AND ORIYA MANUSCRIPTS.

TABLE OF CONTENTS.

CATALOGUE OF

BENGALI, ASSAMESE, AND ORIYA

MANUSCRIPTS.

I. HISTORY.

1.

Add. 12,235 B.—147 leaves of bark; 4 in. by $16\frac{3}{4}$; 5 lines, $12\frac{3}{4}$ in. long; written apparently in the 18th century.

An historical account of Rudra Siṃha, Raja of Tipperah, written in Assamese.

Begins:

রুদ্র সিংহ মহাৰাজা.দেবতাএ জয়ন্তা কছারি দুই দেশক মাৰি পাছে বঙ্গালৰ দেশক মাৰিবলৈ উদ্যম কৰিলে পাছে তাৰ দেশৰ গৌৰঙ্গৰ ৰাজা বনবিষ্ণুপুৰৰ ৰাজা নদিয়াৰ ৰাজা বেহাৰৰ ৰাজা বৰ্দ্ধমানৰ কীৰ্ত্তিচন্দ্ৰ জমিদাৰ বড়নগৰৰ উদয়নাৰান জমিদাৰ এই সকলৰ ঠাইক বড় ফুকনৰ নামে মানুহ পঠাই সিহতৰো মানুহ অনাই বড় ফুকনে মহাৰাজাত জনোবাৰুপ কৰি সিহতৰ মানুহক মহাৰাজাৰ ঠাইক অনাই।

According to Assamese historians* Rudra Siṃha, or king Chukhrangphā (চুখ্রংফা) of the Ahom dynasty of rulers of Assam, succeeded his father Gadādhara Siṃha, or Chupātphā (চুপাতফা), in Śaka 1617 (A.D. 1695), and died at Gauhati in Śaka 1636 (A.D. 1714). He founded the city of Rangpur and made it his capital in Śaka 1620. He was an equitable ruler, and a patron of arts and sciences. After a short expedition against the turbulent ruler of the neighbouring state of Jaintia, in which he was aided by the ruler of Cachar, the country enjoyed the blessings of peace and prosperity throughout his reign, and every effort was made to establish and maintain friendly relations with the rulers of Bengal and other parts of India.

This history contains an account of this interchange of pacific relations with other nations by the agency of Raṅga Kandali and other ambassadors, after the subjugation of Jaintia, in Śaka 1632. An index of the contents of the work is appended. Leaf 108 is missing.

* See *Āsām-burañjī* in Bengali by Halirām Ḍhekiyāl (Calcutta, 1829), also in Assamese by Guṇābhirām Baṛuyā (Calcutta, 1900), and *Āsāmar burañjī* by Padmanātha Baṛuyā (Tezpur, 1901).

II. BIOGRAPHY.

2.

Or. 3361.—Foll. 175; 4 in. by 14; 8 or 9 lines, 12 in. long; dated B.S. 1132 (A.D. 1725). [C. BENDALL.]

চৈতন্যচরিতামৃত।

Chaitanyacharitāmṛita.

A life of Chaitanya, in verse. By Kṛishṇadāsa Kavirāja Gosvāmī.

This popular biography of the famous Vaishṇava reformer has been frequently published. This copy contains only the first 21 out of 25 chapters (*parichchheda*) of the Madhyama-khaṇḍa, or second book. It begins with five Sanskrit ślokas :—

বন্দে শ্রীকৃষ্ণচৈতন্য নিত্যানন্দৌ সহোদিতৌ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ সন্দৌ তমন্নুদৌ ॥ ২ ॥

The Bengali text begins (l. 5):

জয় জয় গৌরচন্দ্র জয় কৃপাসিন্ধু।
জয় জয় সচিসুত জয় দিনবন্ধু ॥
জয় জয় নিত্যানন্দ জয়াদ্বৈতচন্দ্র।
জয় শ্রিনিবাসাদি জয় গৌরভক্তবৃন্দ ॥
পূর্ব্বে কহিল আদিলীলার সূত্রগন।
আদিলিলা বিস্তারিয়াছেন দাস বৃন্দাবন ॥
অতএব তাহা আমি সূত্রমাত্র কৈল।
যে কিছু বিসেষে তাহা সূত্র মধ্যেই কহিল ॥

Pandit Rāmagati Nyāyaratna states, in his short account of the life of the author,* that Kṛishṇadāsa Kavirāja, a Vaidya by caste, was born at Jhamatpur, a village in the district of Bardwan. The author says of himself, in chap. 5 of the Ādikhaṇḍa of this work, that Nityānanda appeared to him in a dream, and ordered him to go to Brindaban. He accordingly dwelt there in companionship with Rūpa, Sanātana, Raghunātha Dāsa, and other famous Vaishṇava teachers. It is very probable that he wrote this biography of Chaitanya at that place.

The author has taken the Chaitanyabhāgavata of Vṛindāvana Dāsa (see no. 11) as his model, supplying, as he tells us, a fuller and more detailed account of the life of Chaitanya. It is similarly divided into three parts (*khaṇḍa*), viz. :—

1. Ādikhaṇḍa, in 17 chapters. The birth, boyhood, education, and marriage of Chaitanya, and an account of his journey to Gaya.

2. Madhyamakhaṇḍa, in 25 chapters. Chaitanya's return to Navadvīpa (Nadiya), his native place, his zealous preaching of the worship of Kṛishṇa, and an account of his band of devoted followers, Nityānanda, Advaita, Śrīnivāsa, Haridāsa, and others.

3. Antakhaṇḍa, in 20 chapters. Chaitanya's becoming a Sannyāsī at the age of 25, his departure from his native place, and his wanderings to Līlāchala (Jagannath) and other sacred places as an apostle of the Kṛishṇa-cult.

Kṛishṇadāsa was an excellent Sanskrit scholar. Each chapter of this work is prefaced by a few Sanskrit verses of his own composition. He has also quoted largely from the Purāṇas, and also from the Vidagdhamādhava of Rūpa Gosvāmī, the Haribhaktivilāsa of Gopāla Bhaṭṭa, the Bilvamaṅgala, the Chaitanyachandrodaya of Kavikarṇapūra, and other Sanskrit works. The last-named Sanskrit drama was composed in Śaka 1495 (A.D. 1573), so that the present

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* *Bāṅgālā bhāshā*, Hughli, 1872, pt. i., p. 67.

work was probably written some 10 or 15 years after that date. According to Achyutacharaṇa Chaudhurī,* the Chaitanyacharitāmṛita was composed in Śaka 1503 (A.D. 1581), and the Chaitanyabhāgavata, in Śaka 1457. The work is alluded to by Vṛindāvana Dāsa in his prologue to the Smaraṇamaṅgala (no. 12).

This copy was made by Nandarāma Dāsa in the Bengali year 1132 (A.D. 1725), for Śivarāma Dāsa, of the village of Gariyā in pargana Medinipur (? Midnapur district).

Colophon: ইতি সাল ১১৩২ সাল তাং ১৯ কার্ত্তিক পরগনে মেদিনিপুর মৌজে গাড়িয়া এ পুস্তক শ্রী সিবরাম দাসের অক্ষর শ্রীনন্দরাম দাসের বেলা সপ্ত ঘটিতে সমাপ্ত হইল মঙ্গলবার রাসপূর্ণিমি তিথি ॥

3.

Or. 5349.—Foll. 58; $9\frac{1}{2}$ in. by $7\frac{1}{4}$; 20 to 23 lines, $5\frac{1}{2}$ in. long; written apparently in the 18th century.

The life of Muḥammad, in Muhammadan Bengali verse. By Saiyid Sulṭān.

Begins:

অন্যে ২ দিস্টী অরে ত্রিসিলেক জবে ।
অন্যে ২ প্রিথিবিত ভ্রম হইল তবে ॥
সেই ভ্রমে মোহামাএ জতেক জন্মিল ।
সাতাইষ ব্রেম্মণ্ড আদি জতেক জন্মিল ॥
সেই ভ্রমে অষ্টদষ হাজার আলম ।
শ্রজন করিল প্রভু অতি অনুপম ॥
. . . . .
আনোল বরুন বারি মিত্তিকা শ্রজিলা ।
সর্গনরক আদি জতেক নিম্মিলা ॥
স্থবনিত এক ব্রক্ষ করিলা স্রজন ।
বিবিদ্ধ প্রকারে ভাসে সে তরু নির্ম্মান ॥
আপনা অঙ্গেত তরু শ্রজিয়া রাখিলা ।
বিবিদ্ধ প্রকারে সোভা সে তরু নির্ম্মিলা ॥
অতি যুতিমএ তরু স্থগন্দি বেষ্টিত ।
তরু হতে স্থগন্দি চৌদেগে আমোদিত ॥

The biography is prefaced by a brief sketch of Muhammadan cosmogony. The author then proceeds to relate the incidents connected with the birth of Muḥammad, and gives a short account of his life and miracles, up to the time of his *hijrah*, or flight from Mecca to Medina.

This work is a fair specimen of the class of Bengali literature generally known as Muhammadan Bengali. It consists chiefly of versions of, or commentaries on, Hindustani, Persian, or Arabic works on Muhammadan religious observances, traditions and lives of the prophets, also numerous legends, and romances. The works are written by Muhammadan authors, generally in verse, and in a more or less corrupt style of Bengali, largely intermixed with Persian and Arabic words. The spelling is purely phonetic, no attempt being made at following any correct or consistent system of orthography, as, for instance ক্রপা for কৃপা, সোমএ for সময়, আনোল for অনল, দিস্টী for দৃষ্টি. One peculiarity of the script of the copyist is the constant use of the *reph* over any conjunct letter; *e.g.* আর্ত্তমা for আত্মা, ব্রের্ম্মণ্ড for ব্রহ্মাণ্ড, সির্ঘ্র for শীঘ্র, ব্রর্ক্ষ for বৃক্ষ. So also জর্ম্মিল, মোর্ক্কা, ক্রোর্দ্ধ. The *reph* has been omitted in the quotations here given, except when it correctly represents the letter র of a conjunct. The author appears to have been a native of Assam, as he occasionally uses Assamese inflectional forms, as গেলেন্ত and ইছিলেন্ত.

Ends:

হাপনার সন্য জত আছে মোক্কা দেষ ।
আজ্ঞা কৈলা মোদিনাতে করিতে প্রবেষ ॥
আল্লার হুকুম বহে এহিঙ্কাসা(?) করিল ।
গেলেন্ত রছলে হাপনে মোক্কা ছাড়ি ॥
আজ্ঞার আসা আপনে রহিলা ।
মোক্কা ছাড়ি মদিনাত আপনে গেলা ॥
রছলের আজ্ঞা পাইয়া সন্যগন ।
মোক্কা ছাড়ি মদিনাতে করিলা গমন ॥
রছলের পদযুগে করিয়া প্রনাম ।
রছিলেক স্থলতানে পাচালি অনুপাম ॥
কহে সৈদ স্থলতানে সাভানের তরে ।
সবে মেহেরাজ নামা রহিল লাব(?) ॥

* *Sāhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

III. MEDICINE.

4.

Or. 5060.—Foll. 24; 13 in. by $2\frac{1}{4}$; 4 and 5 lines, $10\frac{1}{2}$ in. long; dated Śaka 1732 (A.D. 1810).

A series of medical prescriptions and *mantras*.

The manuscript begins with three Sanskrit ślokas, more or less corrupt. It is written in Assamese interspersed with Sanskrit, and is dated Śaka 1732 on fol. 23*b*.

Begins: শ্রীনন্দসূনোর্ব্বদনারবিন্দমুপাস্মহে যত্র নি-[র]ন্তমেব। স্ফুরৎ শ্রুতিনা পরগরহস্য স্মিতশ্রিয়ানন্দময় বিভাতি।

IV. LEXICOGRAPHY.

5.

Add. 5661A.—Foll. 50; $9\frac{1}{4}$ in. by 6; 13 to 15 lines, written in two columns, in the 18th century. [N. B. HALHED.]

A Bengali-Persian vocabulary, arranged according to the letters of the Sanskrit alphabet.

6.

Add. 26,594.—Foll. 81—89; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; written on red-coloured native paper, in the 19th century. [WILLIAM ERSKINE.]

A vocabulary of Bengali words, with Kuki equivalents.

7.

Add. 26,595.—Foll. 160; 10 in. by $7\frac{3}{4}$; a collection of vocabularies and grammars, written on English paper, water-marked "J. Ruse, 1804." [WILLIAM ERSKINE.]

I. Foll. 128—146. A vocabulary of Bengali words with their equivalents in the Tipperah dialect.

II. Foll. 147—160. A comparative vocabulary of Sanskrit, Bengali, and Oriya words.

The words in these two vocabularies are not written alphabetically. They are arranged according to different subjects.

8.

Add. 26,596.—Foll. 60—67; 13 in. by $7\frac{3}{4}$; written on European paper, water-marked "S. Wise & Patch, 1805"; dated B.S. 1214 (A.D. 1807). [WILLIAM ERSKINE.]

A vocabulary of Bengali words with Khasi equivalents. The name of this hill dialect is nowhere mentioned. A note is appended in Bengali stating that the inhabitants of the mountains have no idea of any divisions of time. The day is reckoned to begin at cock-

crowing, and the night at sunset. The note is dated Sylhet, the 15th Agrahāyaṇa, B.S. 1214:—

মোকাম ছিলট সন ১২১৪ তারিখ ১৫ অগ্রহায়ণ ॥

9.

Add. 21,627.—Foll. 105; 8 in. by $4\frac{1}{2}$; 16 lines to the page, modern writing of the 18th century.

Notes on the meaning of words and passages of some unmentioned Bengali work. The notes are numbered, and in 28 chapters. They are written on one side only of each folio, and appear to be annotations on an ancient work, probably in verse, on the life of Chaitanya.

The first page is wanting. The notes on the second page relating to the second chapter begin as follows:—

১. নানা প্রকার ক্রীড়া অর্থাৎ রঙ্গ রস।

২. ব্রহ্মা আদি করিয়া যত দেবতা আছেন তাহার মধ্যে কেহই তাহার সীমা করিতে পারে না।

৩. এই প্রকার অনেক কথা কহিয়া লোকনাথ নামে এক ব্যক্তিকে কোলাকুলি করিতেই।

৪. মনেতে।

V. POETRY.

10.

Or. 3362.—Foll. 172 (১-১৭৪); 14 in. by 4; 7 to 9 lines; 12 in. long; written about the beginning of the 18th century.

[C. Bendall.]

কৃষ্ণবিজয়।

Kṛishṇavijaya.

A life of Kṛishṇa, being a metrical version of the 10th and 11th chapters of the Bhāgavatapurāṇa. By Guṇarāja Khān.

Begins:

নমো কৃষ্ণায় বাস্থদেবায় দৈবকিনন্দনায়চ।
নন্দ গোপকুমারায়ে গোবিন্দায় নম নম ॥
প্রনমহ নারায়ন অনাদিনি নিধন।
স্বষ্টি স্থিতি প্রলয় জত তাহার সরন ॥
এক ভাবে বন্দো হরি করি জোড় হাথ।
বস্থদেবস্থত কৃষ্ণ মোর প্রাননাথ ॥

The Kṛishṇavijaya was published at Calcutta in 1887, from a manuscript by Devānanda Vasu, written in Śaka 1405 (A.D. 1483), three years after its composition. The editor, Rādhikāprasāda Datta, has given a short account of the author in his introduction to that work. He states that the poet's real name was Mālādhara Vasu, but he is generally known by the title Guṇarāja Khān, which was conferred on him by the Muhammadan ruler under whom he lived. His genealogy is given, by which it appears that he was the thirteenth lineal descendant of Daśaratha Vasu, one of the five Kāyasthas who accompanied the five Brahmans brought from Kanauj by Rājā Ādisura.

Pandit Haraprasāda Śāstrī says that Guṇarāja Khān belonged "to the Basu family of Kulinagram. The family was an extremely influential one; the place was a fortified

town and, I believe, lay on the ancient road to Jagannath, as without *duri* or cord from the Basus of Kulinagram no one was allowed to proceed to that holy shrine."*

Guṇarāja Khān had 14 sons, of whom the second, Lakshmīnātha Vasu, known as Satyarāja Khān, was the father of Rāmānanda Vasu, one of the companions of Chaitanya.

The work was commenced in Śaka 1395 (A.D. 1473), and completed in Śaka 1402 (A.D. 1480), as stated in the following verse taken from the printed edition, but which does not appear in this copy.

তের শ পঁচানই শকে গ্রন্থ আরম্ভন।
চতুর্দ্দশ দুই শকে হৈল সমাপন ॥

The present copy, of which foll. ৯১ and ১৬৫ are missing, is not divided into chapters, nor are the verses numbered. It appears to have been written by Nandarāma Dāsa, the copyist of nos. 2, 11, and 12. An incomplete copy of this work, in 1,000 ślokas, said to be much more extensive than the printed edition, is noted in the "Sāhitya-parishat-patrikā," vol. iv., no. 4, p. 308 (no. 38). Two other copies, one dated B.S. 1013 (A.D. 1606), in about 5,200 ślokas, the other B.S. 1254 (A.D. 1847), in about 5,500 ślokas, are noted in vol. vi., no. 1, pp. 74, 75 (nos. 334, 335). The same journal notices copies of two other poems by Guṇarāja Khān, viz.:—Syamantakaharaṇakathā (vol. v., no. 4, p. 288), and Maṇiharaṇa (vol. vi., no. 3, p. 255).

Ends:

অনেক ভাগ্যের ফলে এই পুস্তক ঘটে।
ইহা হৈতে রক্ষা পাবে সকল সঙ্কটে ॥
স্ুন ২ আহে ভাই হইআ এক মনে।
শ্রীকৃষ্ণবিজয় গুনরাজ খান ভনে ॥

ইতি শ্রীকৃষ্ণবিজয় জন্মরহাস্য সমাপ্তঃ কথা স্বর্গারোহন।

11.

Or. 3363 A.—Foll. 1—21; 14½ in. by 4; 9 to 13 leaves, 12 in. long; dated B.S. 1128 (A.D. 1721). [C. Bendall.]

* *Vernacular Literature of Bengal*, p. 6.

ভক্তিচিন্তামণি।

Bhaktichintāmaṇi.

A Vaishṇava poem on *bhakti* as a means of salvation. By Vṛindāvana Dāsa.

Begins: নারাধিতং কলিযুগে তব পাদপদ্মং নালোকিতং কলিযুগে তব গৌরদেহং নাকর্নি কলিজুগে তব তত্ত্ব গাথা শ্রীকৃষ্ণচৈতন্য ভবতা পরিবঞ্চিতোহং ॥

স্ুন ২ আরে লোক হইঅ সাবধান।
গৌরচন্দ্র অবতার অপূর্ব্ব আক্ষান ॥
নবদ্বিপে গৌরচন্দ্র করিল অবতার।
স্থাবর জঙ্গম আদি সভার নিস্তার ॥
নিত্যানন্দ অদৈত করিআ নিজ সঙ্গ।
পারিসদগন সঙ্গে আনন্দিতরঙ্গ ॥
গৌরচন্দ্র অবতার কেহ নাহি বুঝে।
ভব বিরিঞ্চি আদি পদযুগে ভজে ॥

Vṛindāvana Dāsa was the son of Nārāyaṇī, the daughter of a brother of Śrīvāsa.* He was born during the lifetime of Chaitanya, probably about Śaka 1430 (A.D. 1508), and is best known as the author of Chaitanyabhāgavata, a metrical account of the life of the famous Hindu reformer, which formed the basis of a more extensive biography by Kṛishṇadāsa Kavirāja, entitled Chaitanyacharitāmṛita (no. 2). According to Achyutacharaṇa Chaudhurī,† the Chaitanyabhāgavata was written in Śaka 1457 (A.D. 1535), *i.e.* two years after the death of Chaitanya, and Kṛishṇadāsa's biography in Śaka 1503 (A.D. 1581); but Pandit Rāmagati Nyāyaratna‡ is of opinion that Vṛindāvana Dāsa was probably only 12 years old at the time of Chaitanya's death, and may have written this biography of his life 15 or 16 years after that event, or about Śaka 1470.

The present work contains an exposition of the true means of salvation, in the form of answers given by Chaitanya to questions asked by his favourite disciple Nityānanda.

* শ্রীবাসের ভ্রাতৃস্ুতা নাম নারায়ণী, as stated by the author in his *Chaitanyabhāgavata*, Calcutta edition, 1886, p. 123.

† *Sāhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

‡ *Bāṅgālā bhāshā* (Hughli, 1872), pt. i., p. 60.

It is divided into 15 chapters, and is more extensive than the edition printed at Calcutta in 1859, which is in 9 chapters. Sanskrit verses are frequently introduced in the course of the poem. Copies of the Bhaktichintāmaṇi, the oldest of which is dated B.S. 1069 (A.D. 1662), and also of other poems by Vṛindāvana Dāsa, are noted in the lists of Bengali MSS. published in the "Sāhitya-parishat-patrikā," vols. iv. to vi.

Ends:

নবধা লক্ষন প্রভুর করিল প্রকাস।
ভক্তিচিন্তামনি রচিলেন শ্রী বৃন্দাবন দাস॥
পৃথিবিতে জত রাজা করিল মহাদান।
আত্ম নিবেদিতে নারিল বলি সমান॥
লিখিল পুস্তকখানি মনের আনন্দে।
ভাগবত কথা সব ভক্তির প্রছন্দে॥

The copy was made by Nandarāma Dāsa Khāṇḍa, of Chāndbād, from a manuscript belonging to Śivarāma Dāsa, on the 11th Kārtika, 1128 B.S.

Colophon: ইতি ভক্তিচিন্তামনি সমাপ্তং॥ . . . সন ১১২৮ সাল মাহ ১১ কার্তিক মৌজে চাঁন্দবাড নিবাসি অক্ষর শ্রীনন্দরাম দাস খাঁণ্ডাস্য এ পুস্তক শ্রীসিবরাম দাস সাতঁত্তর॥ বেলা তিন প্রহরে সমাপ্ত হইল॥

12.

Or. 3363 B.—Foll. 22—32 (১-১১); $14\frac{1}{2}$ in. by 5; 8 to 10 lines, $11\frac{3}{4}$ in. long; dated B.S. 1128 (A.D. 1721). [C. Bendall.]

স্মরণমঙ্গল।

Smaraṇamaṅgala.

A Vaishṇava poem, describing the meeting of Kṛishṇa and Rādhā at Vṛindāvana. By Narottama Dāsa.

The work is prefaced by the following corrupt version of the well-known Sanskrit stanza:—

অজ্ঞান তিমিরান্ধস্য জ্ঞানঞ্জান সোলাকয়া।
চক্ষুরমিসিতং জেন তস্মৈ শ্রীগুরুবে নম॥ ১॥

The poem then begins:—

প্রথমে বন্দিব গুরুদেবের চরন।
জাঁর কৃপা লেসে হয় বাঞ্ছিত পুরন॥
অন্ধতা ঘুচয় জার কোরুনা আঞ্জনে।
অজ্ঞানতা বিনাস করয়ে জেই জনে॥

Narottama Dāsa, a Kāyastha by birth, was the son of Rājā Kṛishṇānanda Datta, the proprietor, in partnership with his younger brother Purushottama Datta, of Khetur (খেতুর), or Khetari (খেতরী), a village near the river Padma, a few miles distant from Rampur Beauleah, in the District of Rajshahi. He appears to have been born some few years before the death of Chaitanya, which event occurred in Śaka 1455 (A.D. 1533).

From early youth Narottama evinced a strong religious tendency. When only 15 or 16 years of age he became so excited on hearing the story of Chaitanya's renunciation of the world to become a *sannyāsī*, and of his wanderings through India preaching the faith of Kṛishṇa, that he secretly left his home, and journeyed to Vṛindāvana (Brindaban) to join the band of Chaitanya's disciples at that sacred place of pilgrimage. He there placed himself under the religious tuition of Jīva Gosvāmī, and became the favourite disciple of Lokanātha Gosvāmī, from whom he eventually received the rite of initiation (*dīkshā*).

Thenceforth Narottama consecrated his life and energies to the propagation of the Vaishṇava religion, enjoying the close companionship of Śrīnivāsa Āchārya and Śyāmānanda Gosvāmī. After visiting the birthplace of Chaitanya at Navadvīpa (Nadiya), and many other places where his immediate followers dwelt, he returned to his native village, and there set up six shrines for the worship of Kṛishṇa. Here he became the bosom friend of Rāmachandra Kavirāja, who also lived at Khetur, and of his brother, the famous poet Govinda Dāsa. Somewhere about Śaka 1509 (A.D. 1587) Rāmachandra went to Brindaban. Shortly afterwards Narottama left his native place with the intention of rejoining his friend at Brindaban. On the way he stayed at the

house of his pupil Gaṅgānārāyaṇa Chakravarti at a village called Gambhila, where he fell ill and died.

The above particulars have been taken from biographies written by Narahari Dāsa,* Śiśirakumāra Ghosha,† and Achyutacharaṇa Chaudhurī,‡ who has also included in his biography a copy of Narottama's Dehakaṛcha, a catechism in prose on Vaishṇava teachings, printed from a manuscript dated Śaka 1603.

According to Pandit Haraprasāda Śāstrī the present poem "is a metrical and explanatory translation of Rup Gosvami's short work entitled the Smarana Mangala."§

Narottama Dāsa is the author of several poems, of which his Premabhaktichandrikā, a brief exposition of the nature of *bhakti*, is one of the most popular of the many treatises on the Vaishṇava faith. This work, as also the poet's Prārthanā and Hāṭapattana, have been frequently published. Copies of the Smaraṇamaṅgala, as well as of several other unpublished poems by Narottama, are noted in a catalogue of the Royal Asiatic Society of Bengal,‖ and in the lists of Bengali MSS. given in the "Sāhitya-parishat-patrikā" (vols. iv. *et seq.*).

The poem ends:

শ্রীরূপমঞ্জরি পাদপদ্ম করি ধ্যান ।
সুত্ররূপে কহিল অষ্ট কালের আক্ষান ॥
শ্রীরূপ চরনপদ্ম সবে করো আস ।
স্বরনমঙ্গল কহে নরত্তম দাস ॥

Copyist: Nandarāma Dāsa Khāṇḍā.

Colophon: ইতি স্বরনমঙ্গল সমাপ্তং . . . পরগনে মেদনীপুর [illegible] পাড়া সন ১১২৮ সাল মাহ ৮ ভাধর হস্ত অক্ষর শ্রীনন্দরাম দাস খাঁণ্ডা এ গ্রন্ত শ্রীসিবরামদাস সামন্তের ॥

* *Narottamavilāsa*, Calcutta, 1890.

† *Narottamacharitra*, Calcutta, 1891.

‡ *Sāhitya-parishat-patrikā*, vol. iv., no. 1, pp. 31—46.

§ *Vernacular Literature of Bengal*, p. 9.

‖ Proceedings, 1865, pp. 138—140.

13.

Add. 5590 and 5591.—Foll. 263 and 350; 9 in. by 6¼; 17 and 18 lines, 4 in. long; Bengali writing of the 18th century.

[N. B. HALHED.]

রামায়ণ ।

Rāmāyaṇa.

A metrical version of the Sanskrit epic of Vālmīki. By Kṛittivāsa, or, as it is sometimes spelt, Kīrttivāsa.

The poem is prefaced by the two ślokas which appear at the commencement of each *kāṇḍa* in Calcutta printed editions, as follows:

রামং লক্ষণং পূর্ব্বজং রঘুবরং সীতাপতিং স্দুন্দরং ।
কাকুস্থং করুণাময়ং গুণনিধিং বিপ্রপ্রিয়ং ধার্ম্মিকং ॥
রাজেন্দ্রং সত্যসন্ধং দশরথতনয়ং শ্যামলং শান্তমূর্ত্তিং ।
বন্দে লোকাভিরামং রঘুকুলতিলকং রাঘবং রাবণারিং ॥

After a concise description of the contents of each of the seven *kāṇḍas*,* the poem begins at once with the story of king Daśaratha, and the birth of Rāma, without any of the introductory mythological legends which occupy some 30 or 40 pages of the printed editions.

আদ্যকাণ্ডে রামের জন্ম সীতাদেবীর বিয়া ।
অযোধ্যাকাণ্ডে গেলা রাম রাজ্য হারাইয়া ॥
রাজ্য হারাইলা রামচন্দ্র অযোধ্যার কাণ্ডে ।
অরণ্যকাণ্ডে সীতা হরিয়া নিল দশমুণ্ডে ॥
কাণ্ডে কাণ্ডে রঘুনাথ প.ইলেন অপজয় ।
কিষ্কিন্ধাকাণ্ডে মৈত্রলাভ কটক সঞ্চয় ॥
স্দুন্দরকাণ্ডে সেতুবন্ধ কটক হৈল পার ।
লঙ্কাকাণ্ডে রাবণ মারিয়া সীতার উদ্ধার ॥
দেশেতে আসিয়া রাজা হইলা উত্তরকাণ্ডে ।
এই ক্রমে সাত কাণ্ড কৃত্তিবাস তুণ্ডে ॥
সাত কাণ্ড রামায়ণ প্রথম আদ্যকাণ্ড ।
শুনিতে অমৃত কথা অমৃতের খণ্ড ॥
রঘুমুনির পুত্র বাল্মিক মহামুনি ।
আদ্য কবি বনিতাকে সর্ব্ব লোকে জানি ॥

* This does not occur in any of the printed editions.

ষাটি হাজার বৎসর থাকিতে অবতার ।
অনাগস করিলেক বিহিত সংসার ॥
যাহার প্রসাদে হইল গীত রামায়ণ ।
তাঁহার প্রসাদে গীত শুনে সর্ব্ব জন ॥
দশরথ নামে রাজা জন্ম সূর্য্যবংশ ।
অস্ত্রে শাস্ত্রে পণ্ডিত সে ধর্ম্মে রাজ্য শাসে ॥ *
সূর্য্যবংশে দশরথ সবে একেশ্বর ।
বাপমা নাহি রাজার ভাই সহোদর ॥
রাজচক্রবর্ত্তী রাজা সভার উপরে ।
তিন শত বৎসর রাজা বিভা নাহি করে ॥
দৈবের ঘটনে রাজার হইল নির্ব্বন্ধ ।
যাহাতে হইবে রামের জন্ম অনুবন্ধ ॥

Kṛittivāsa has given no account of himself beyond stating that he was a Brahman by caste, a resident of Phuliya (near Santipur, in the District of Nadiya), and the grandson of Murāri Ojhā. There is nothing certain as to when he composed this epic. Praphullachandra Vandyopādhyāya, in an article in the "Sāhitya-parishat-patrikā,"† is of opinion that Kṛittivāsa flourished about 150 years before Chaitanya, *i.e.* about Śaka 1257 (A.D. 1335), whilst the editor, in the same number of that magazine, endeavours to prove that his time was about Śaka 1330 (A.D. 1408). According to Pandit Rāmagati Nyāyaratna,‡ the Rāmāyaṇa was composed somewhere about Śaka 1460 (A.D. 1538). Harimohana Mukhopādhyāya also, in his biography of this poet,§ is of opinion that this work was written in the sixteenth century, and that the author was still alive when the emperor Akbar died (A.D. 1605).

The Rāmāyaṇa of Kṛittivāsa cannot be said to be a translation of the Sanskrit poem, but, as shown by Mr. Romesh Chunder Dutt,‖ is "merely a new narration of the story of the ancient epic in his own way. There is considerable divergence in the arrangement of the matter; much of the contents in the original has been omitted, and many new incidents and stories have been introduced." In fact, it is very likely that Kṛittivāsa was unacquainted with Sanskrit, and simply put into verse the stories that he had heard from the lips of the bards, for he frequently makes use of the phrase পুরাণ শুনিয়া গীত রচিল কৌতুকে.

This work was first published at Serampur in 1802.* In this, and more particularly in the many editions that have been printed at Calcutta, the original text has been very considerably altered, revised, and enlarged by modern editors.†

Pandit Rāmagati says that he has seen manuscripts of two other compositions of Kṛittivāsa, one called Yogādhyār vandanā, the other Śivarāmer yuddha.

There is no date to this copy. It is in the handwriting of the scribe of nos. 14 and 19.

Ends:

উত্তর কাণ্ডে গাইল রামের স্বর্গবাস ।
অমৃততুল্য রামায়ণ রচিল কৃত্তিবাস ॥
রঘুনাথের সর্গবাস শুনে যেই জন ।
অখণ্ডিত মতি অন্তে স্বর্গেতে গমন ॥
এক চিত্ত হৈয়া লোক শুন রামায়ণ ।
সাধু লোকে শুনে ইহা করিয়া যতন ॥
ইতি উত্তরকাণ্ড রামায়ণং সমাপ্তং ॥

14.

Add. 5592.—Foll. 317; 9 in. by $6\frac{1}{4}$; 17 lines, 4 in. long; written in the latter part of the 18th century. [N. B. HALHED.]

চণ্ডী ।

Chaṇḍī.

The poetical works of Mukundarāma Chakravartī, commonly called Kavikaṅkaṇa.

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* See p. 118 of the Serampur edition of 1802, and p. 38 of the Calcutta edition of 1286 (1879).

† Vol. iv., no. 2, pp. 117—149.

‡ *Bāṅgālā bhāshā*, pt. i., p. 75.

§ *Kavicharita*, "Lives of the Bengali Poets" (Calcutta, 1869), pt. i., pp. 25—43.

‖ *Literature of Bengal*, 2nd ed., 1895, p. 50.

* The Bengali title-page is dated 1803.

† See an article on this subject by Hīrendranātha Datta in the *Sāhitya-parishat-patrikā*, vol. i., no. 2, pp. 65—80.

Begins:

বেদান্ত দরশনে ব্রহ্ম যারে বাখানে
আনে বলে পুরুষ প্রধান।
বিশ্বের পরম গতি হেতু অন্তরায় পতি
তারে মোর লক্ষ পরণাম॥
বন্দ দেবগণপতি পিতা যার পশুপতি
গণপতি দেবের প্রধান।
ব্যাস আদি যত কবি তোমার চরণ সেবি
প্রকাশিল আগম পুরাণ॥

Mukundarāma has given some account of himself and his work in the commencement of his poem. He was a Rāṛhīya Brahman, son of Hṛidaya Miśra, and grandson of Jagannātha Miśra, and was born in the village of Damunya, near Salimabad, in the District of Bardwan. He had an elder brother of the name of Kavichandra, and also another brother called Ramānātha.* Owing to the oppressions of the Muhammadan officers subordinate to Raja Mān Singh, governor of Bengal, he left his native place with his wife and infant child, and his brother Ramānātha. After wandering about in a state of extreme poverty he came to the village of Gothra, where, he tells us, the goddess Chaṇḍī appeared before him in a dream, and commanded him to compose this poem. After this he travelled on to Anrara (আঁড়রা) in the district of Midnapur, and was hospitably received by Bānkuṛā Deva, son of Mādhava, the zemindar of that place, who gave him a grant of land, and appointed him tutor to his son Raghunātha.

The poem contains two stories, one of Kālaketu, a mighty hunter, and his wife Phullarā; the other of the merchant Dhanapati, and his son Śrīmanta. These are prefaced by hymns in praise of several deities, the poet's description of himself and the origin of the work, and a mythological account of the goddess Chaṇḍī, whose supernatural powers are brought out prominently in the narration of these stories. A full description of the work, with a biographical account of the author, will be found in Romesh Chunder Dutt's "Literature of Bengal," pp. 95—117 (2nd edition, 1895).

There appears to be considerable variation of the text in different manuscripts and printed editions of this work. The edition printed at Calcutta in 1851, and that of Yadunātha Nyāyapanchānana (Calcutta, 1861), contain a large number of additional verses at the end, which do not appear in this copy, or in the edition of Akshayachandra Sarkār printed at Chinsurah in 1878. In these the date of composition, B.S. 1466 (A.D. 1544), is given in the following *śloka*:

শকে রস রস বেদ শশাঙ্ক গণিতা।
কত দিনে দিলা গীত হরের বনিতা॥

Pandit Rāmagati Nyāyaratna states, in his biography of Mukundarāma,* that this *śloka* does not occur in the manuscript in the possession of the descendants of the poet at Bainan, said to be in his own handwriting, or in one at Senapate, the residence of the descendants of his patron Raghunātha, or indeed in any manuscript he has had access to. The poet distinctly states that he wrote this work during the time of Raghunātha Rāya. It is proved by family records that he succeeded his father in the estate in B.S. 1495 (A.D. 1573), and died in 1525 (A.D. 1603). The Pandit therefore doubts the genuineness of this *śloka*. In any case he suggests that the word রস may stand for 9, in which case the date of composition would be 1499 (A.D. 1577). But this also seems incorrect, because Mān Singh was not appointed Raja of Bengal till A.D. 1589.

Ends:

যত এর কৃতকর্ম্ম দেবিব্রত করি ধর্ম্ম
জানি বা না জানি কিছু মুখে।
সংগীত হইল সাঙ্গ হইবেক কামধর্ম্ম
হরি হরি বল সর্ব্ব লোকে॥

* In some manuscripts and printed editions he is called Rāmānanda.

* *Bāṅgālā bhāshā*, pt. i., pp. 90—114. See also a critical notice of Mukundarāma by Mahendranātha Vidyānidhi in the *Sāhitya-parishat-patrikā*, vol. ii., no. 2.

রাজা রঘুনাথ গুণে অবদাত রসিক মাঝে সুজান ।
তার সভাসত রচি চারু পদ শ্রীকবিকঙ্কণ গান ॥

ইতি শ্রীমুকুন্দ চক্রবর্ত্তী কবিকঙ্কণ বিরচিতং শ্রীশ্রীশুভা-মঙ্গলচণ্ডিকাপূজা নৃত্যগীতবাদ্যং সমাপ্তং ॥

15.

Add. 5595.—Foll. 181; 5 in. by $13\frac{1}{2}$; 8 and 10 lines, about 11 in. long; written by three different hands during the 18th century.

মহাভারত ।

Mahābhārata.

A metrical version of the Sabhā, Bhīshma, Strī, Śānti, and Āśrama parvas of the Mahābhārata. By Kāśīrāma Dāsa.

I. Foll. 1—73 (১-৭৩). Sabhāparva.

Begins:

অতিসয় মঙ্গল করিয়া দেবার্নব ।
জগত জনের হিতে কেবল সম্ভব ॥
তৈলক্ষেতে [sic] দিতে নাহি মহিমা জাহার ।
ইহার শ্রবনে সর্ব্ব দুঃখে হয় পার ॥
সংসারেতে আছে জত আছয়ে ইহাতে ।
ইহাতে জে নাহি তাহা নাহি ত্রিজগতে ॥

Ends:

সভাপর্ব্ব সুভ পুস্তক জেই জন সুনে ।
মনের কামনা সিদ্ধি ব্যাসের বচনে ॥
ইহা সুনিয়া যে বা উপহাস করে ।
এই কালে মূর্খ অন্তে জায় নরকেরে ॥
মহাভারথের কথা অমৃত লহরি ।
কাসি কহে সুনিলে তরিয়ে ভববারি ॥

Date of copy: Sunday, the 3rd Chaitra, B.S. 1179 (A.D. 1772).

ইতি সন ১১৭৯ সাল তারিখ ৩ চৈত্র রোজ রবিবার পুস্তক সমাপ্ত হইল বেলা দুই দণ্ড থাকিতে ইতি ।

II. Foll. 74—105 (১-৩২). Bhīshmaparva.

Begins:

জনমেজয় বলে সুন মুনি তপোধন ।
তদন্তরে কি করিলা পিতামহগন ॥
সৈন্য সমাবেস করি কুরুক্ষেত্রে গেল ।
কোন বির সহ আসি কে যুদ্ধ করিল ॥
প্রথমে করিল রন কাহার সংহতি ।
কুরুসৈন্য আগে কে বা হৈল সেনাপতি ॥

Ends:

ভিষ্মের বচন না সুনিল দুর্য্যোধন ।
রাজাগন চলি গেল জার জে ভবন ॥
মহাভারথের কথা অমৃত লহরি ।
এক মনে সাধুজন পিয়ো কর্ণ ভরি ॥
কর্ণ বির আসিয়া ভিষ্মেরে সম্ভাষীল ।
কাসিদাষ কহে ভিষ্মপর্ব্ব সাঙ্গ হৈল ॥

The copy was made by Tārāchandra Ghosh of Calcutta at the village Mananga, and was completed on Wednesday, the 16th Phālguna, B.S. 1184 (A.D. 1777).

ইতি ভিষ্মপর্ব্ব সমাপ্ত ॥ সন ১১৮৪ সাল তারিখ ১৬ ফাগুন রোজ বুধবার সাক্ষর শ্রীতারাচন্দ্র ঘোষ সাকিম কলিকাতা সহরের মনঙ্গা গ্রামের মধ্যে ॥

III. Foll. 106—134 (১-২৯). Strīparva.

Begins:

বৈসম্পায়ন মুখেতে সুনিয়া জন্মেজয় ।
কুরুক্ষেত্র যুদ্ধ সুনি ঘুচিল সংসয় ॥
তবে কী হইল মুনি কহ দেখী মোরে ।
আদ্যপন্ত জত কথা কহিবে আমারে ॥
কি কহিল ধৃতরাষ্ট্র সুনি পুত্রসোক ।
সান্তনা করিল কহ কত ২ লোক ॥

Ends:

হেনমতে হস্তিনায় জত লোক ছিল ।
পাণ্ডব আগমনে সব বাহির হইল ॥
বিজয় পাণ্ডব কথা অমৃত লহরি ।
সুনিলে অধর্ম্ম খণ্ডে পরলোকে তরি ॥
সুনহ অহে ভাই হইয়া এক মন ।
কাসিরাম দাস কহে ভারথ কথন ॥

The copy was made by Shaikh Jamāl Muḥammad of Kalinga, and was completed on the 17th Jyeshṭha, B.S. 1181 (A.D. 1774).

ইতি নারিপর্ব্ব সমাপ্ত ॥ সন ১১৮১ একাসি সাল তারিখ ১৭ জৈষ্টী সঅক্ষর শ্রী সেখ জামাল মাহামুদ সাঃ কলিঙ্গা ।

IV. Foll. 135—153 (১-১৯). Śāntiparva.

Begins:

মুনি বলে স্তনহ নৃপতি জন্মেজয় ।
সান্তিপর্ব্ব পুন্য কথা স্তন মহাসয় ॥
জ্ঞাতির তর্পন করি ভাগিরথির জলে ।
সোকাকুলে যুধিষ্ঠীর উঠিলেন কুলে ॥
অসৌচ অন্তে কৈল শ্রাদ্ধ সান্তিদান ।
গঙ্গাতির ছাড়ি গৃহে করিল পয়ান ॥

Ends:

বিজয় পাণ্ডব কথা অমৃতের ধার ।
ইহলোক পরলোক হিত উপকার ॥
ইহার শ্রবনে জত স্তখ লবে নর ।
তাদ্রিসি নাহিক স্তখ স্বর্গের উপর ॥
কাসিরাম দাস কহে পাচালির মত ।
এত দূরে সান্তিপর্ব্ব হইল সমাপ্ত ॥

The scribe, Jamāl Muḥammad, states in the colophon that he copied it for himself, and completed it on the 11th Māgh, B.S. 1180 (A.D. 1773).

ইতি শ্রীসান্তিপর্ব্ব পুস্তক সমাপ্ত হইল . . . ইতি সন ১১৮০ আমী সাল তারিখ ১১ মাঘ সঅক্ষর শ্রী সেখ জামাল মাহমুদ এ পুস্তক নিজের কারন লিখিলাম ইতি ॥

V. Foll. 154—181 (১-২৮). Āśramaparva.

Begins:

জন্মেজয় বলে অবধান কর মুনী ।
তদন্তরে কি হইল কহ মুনি স্তনি ॥
পিতামহ উপাক্ষান অপূর্ব্ব চরিত্র ।
তোমার প্রসাদে স্তনি হইব পবিত্র ॥
অস্বমেধ জজ্ঞান্তরে পিতামহগন ।
কি কর্ম্ম করিলা পুনরহ তপোধন ॥

Ends:

হস্তি অশ্ব গাভি দান দিল দেস গ্রাম ।
প্রথিবি পুর্ণীত হইল ধর্ম্মস্তত নাম ॥
মহাভারথের কথা স্তধার সাগর ।
জাহার শ্রবনে নিষ্পাপ হয় নর ॥
সকল আপদ খণ্ডে জন্মে দিব্ব জ্ঞান ।
কাসি কহে আশ্রমপর্ব্ব হইল সমাধান ॥

The copy is written by the same hand as the two preceding *parvas*, but the name of the scribe, Jamāl Muḥammad, does not appear. It is dated Friday, the 29th Āshāḍha, B.S. 1180 (A.D. 1773).

ইতি সন ১১৮০ সাল তারিখ ২৯ আসাড় রোজ স্তক্রবার ইতি ॥

The only account that Kāśīrāma Dāsa gives of himself is that he was a Kāyastha by caste, a native of Singi, a village in Indrāni (pargana of the district of Bardwan), and the second son of Kamalākānta. His grandfather Gadādhara Dāsa was the son of Priyaṅkara Dāsa. He had two brothers, Krishṇa Dāsa the eldest son, and Gadādhara Dāsa the youngest.

The editor of the "Sāhitya-parishat-patrikā"* has contributed an interesting article in that magazine on the poet's family history and genealogy, based on information obtained from the Jagannāthamaṅgala, a poem written by Gadādhara Dāsa, the younger brother of Kāśīrāma Dāsa, in the 15th year of the reign of Raja Narasiṃha Deva of Orissa, *i.e.* in A.D. 1643, or B.S. 1050. Reference is made in this poem to Kāśīrāma's Mahābhārata, which was probably written in the beginning of the 17th century.

According to Pandit Rāmagati Nyāyaratna,† Kamalākānta had four sons, of whom Kāśīrāma was the third. He mentions the finding of a document executed by Kāśīrāma's son (name unknown) in B.S. 1085, conveying a plot of land by gift to certain Brahman priests.

Copies of several *parvas* of Kāśīrāma's Mahābhārata are noticed in the Sāhitya-parishat-patrikā, vol. vii., no. 2, pp. 123—125. One is a manuscript of the Virāṭaparva, dated B.S. 1226 (A.D. 1819), the concluding verse of which contains the date of composition

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* Vol. vi., no. 2, pp. 171—177.

† *Bāṅgālā bhāshā* (Hughli, 1872), pt. i., p. 120. Harimohan Mookerjea, in his *Lives of Bengali Poets* (Calcutta, 1869), pp. 68—92, gives Devarāja as the name of the fourth brother. He places Indrāni, the poets' birth-place, in the Hughli district, but Pandit Rāmagati shows clearly that this is a mistake.

expressed by the words চন্দ্র বাণ পক্ষ ঋতু, *i.e.* Śaka 1526=A.D. 1604 or B.S. 1011. The lines do not occur in the printed edition, or in any other copy of this *parva*.

There is a popular tradition that Kāśīrāma died after writing the Ādi, Sabhā, Vana, and part of the Virāṭaparva,* and that his son-in-law completed the work in his name. There does not appear to be any foundation for this supposition. Kāśīrāma must have been alive in B.S. 1050, the year when his brother Gadādhara wrote the Jagannātha-maṅgala, for the word শ্রী is invariably used before his name, and a complete manuscript of the Mahābhārata, dated B.S. 1039, exists in the Raipur palace library.†

Kāśīrāma has considerably condensed the Sanskrit epic in his translation. The printed editions differ considerably from the author's original text, owing, as in the case of Krittivāsa's Rāmāyaṇa, to the many alterations and additions made by modern revisers and editors.

16.

Or. 4741.—Foll. 47; 4 in. by $11\frac{1}{2}$; 9 and 10 lines, $9\frac{1}{2}$ in. long; Bengali writing of the early 19th century.

[Prof. Max Müller.]

The Droṇaparva of the Mahābhārata, in the Bengali version of Kāśīrāma.

Begins:

বৈসমপায়ন বলে পরিক্ষীতের তনয় ।
সমরে পড়িল জদি ভিস্ব মহাসয় ॥
দস দিন যুদ্ধ করি মরিল সৈন্যগন ।
আপন ইৎসায় তিহোঁ হইলা পতন ॥
ভিস্ব জদি পড়িল আকুল দুর্য্যোধন ।
হাহাকার করি সভে করয়ে রোদন ॥

* আদি সভা বন বিরাটের কত দূর । ইহা লিখি কাশীদাস গেলা স্বর্গপুর ॥ With reference to this saying, Pandit Rāmagati states that the people of Singi interpret the poet's going to *svarga* as meaning his departure on a pilgrimage to Benares.

† *Sāhitya-parishat-patrikā*, vol. vi., no. 2, p. 173. The editor quotes from Dīneśachandra Sena's *Vaṅga-bhāshā o sāhitya*.

The copy is incomplete. It breaks off abruptly in the beginning of the last *payār* of the *parva*:

দুর্য্যোধন রাজা কান্দে করি হাহাকার ।
সৈন্য মধ্যে মহাসব্দ রোদন অপার ॥
হেন কালে উপনিত বির অস্বঃথামা ।
কৃতব্রহ্মা* সহ আর কৃপাচার্য্য মামা ॥
পিতার নিধন দেখি হইলা অস্থির ।
সোকে অচেতন হইল অস্বঃথামা বির ॥
ধ্রষ্টদম্ন হাথে স্বনী পিতার নিধন ।
মহাক্রোধে

The handwriting is that of a careless, illiterate scribe, as is evidenced by the many misspelt words in the above quotations.

17.

Add. 12,236.—385 leaves of yellow paper encased in a covering made of bark, of which 58 and 59 are missing; $4\frac{3}{4}$ in. by $16\frac{1}{2}$; 9 lines, 13 in. long; dated Śaka 1637 (A.D. 1715).

A metrical translation of the Vanaparva of the Mahābhārata. By Jagannātha, who is called Kavivallabha.

Begins:

সভাপর্ব্ব সাঙ্গ যদি হৈল এহি মতে ।
কহিলেক জন্মিজয় বৈশম্পায়নতে ॥
অমাত্য সহিতে দুষ্ট ধৃতরাষ্ট্রস্মতে ।
কপট পাশাএ যদি পঠাইলে বনতে ॥ ১ ॥

The poet calls himself Kavivallabha in the refrain (*dhuyā*) at the end of each chapter, his real name appearing at the end of the poem. This copy is in the handwriting of an Assamese scribe; the poem also contains several Assamese forms of words. The verses of each chapter are numbered consecutively throughout, aggregating 5360.

Ends:

ব্রাহ্মণ সকলেরে বোলএ জোড় হাতে ।
আজ্ঞা করিলে সে পরি অজ্ঞাত বসিতে ॥

* *I.e.* কৃতবর্ম্মা

ধৌম্য মুনি সহিতে জে মন্ত্রণা করিতে।
এক সঙ্গে মিলিয়া জে বসিলা পছাতে॥
এতেকে হইল পূর্ণ বনপর্ব্বগিত।
জগন্নাথ নাম কবিবল্লবে রছিত॥ ৫৩৬০॥
ইতি বনপর্ব্বপুস্তকং সমাপ্তং॥ শক ১৬৩৭॥

18.

Add. 5660 A.—Foll. 34; 17 in. by $5\frac{1}{2}$; 10 lines, $13\frac{1}{2}$ in. long; dated B.S. 1183 (A.D. 1776). [N. B. Halhed.]

কালিকামঙ্গল।

Kālikāmaṅgala.

The romance of Vidyā and Sundara. A portion of the poetical works of Bhāratachandra Rāya, Guṇākara, which are popularly known by the title Annadāmaṅgala.

The manuscript begins with the account of the goddess Umā going to the house of Bhavānanda Majumdār, noticed below. See p. 203 of the Calcutta edition of Bhāratachandra's poems, B.S. 1293.

কে জানিবে মা তোমার মহিমা। সিব দিতে নারে সিমা॥
অন্নপূর্ণা উত্তরিলা গাঙ্গিনির তিরে।
পার কর বলি ডাক দিলা পাটনিরে॥
সেই ঘাটে খেয়া দেয় ইশ্বরি পাটনি।
ত্বরায় আনিল তরি বামার ডাক স্থনি॥

The story of Vidyā and Sundara begins on fol. 2*a*, l. 10, as follows:

মানসিংহ প্রতাপ আদিত্যের সমর।
জযর নগর ধাম প্রতাপ আদিত্য নাম
মহারাজা বঙ্গজ কায়েস্ত।
নাহি মানে পাতসায় কেহ নাহি আটে তায়
ভয় জত ভূপতি দ্বারস্ত॥

The following particulars of the life of Bhāratachandra Rāya are taken from a biography of the poet by Pandit Rāmagati Nyāyaratna.*

* *Bāṅgālā bhāshā* (Hughli, 1873), pt. ii., pp. 172–193.

Bhāratachandra Rāya was the fourth and youngest son of Raja Narendranārāyaṇa Rāya, zamīndār of Peuro (or Pandua), a village in the Bhursut pargana of the District of Bardwan. His father incurred the displeasure of the mother of Kīrttichandra Rāya, the Raja of Bardwan, and was, in consequence, deprived of his property. Narendranārāyaṇa was reduced to penury, and his son Bhāratachandra took refuge with his maternal uncle "at Nawapara, near Gazipur, in the Pargana of Mandalghat. There he studied grammar and dictionary, and at the age of fourteen returned to his native village, and married a girl of the village Sarada."* Shortly afterwards he went to Devanandapur, near Hughli, where he studied Persian, and began to compose verses, when only 15 years of age.

At the age of 20 Bhāratachandra returned home, and became agent for his elder brother's estate. He was cast into prison by the Raja for default of payment of revenue, but managed to escape, and fled to Cuttack, where he was befriended by Śiva Bhaṭṭa, the Maratha Sūbedār. He there became a Vaishṇava, and passed about 15 years of his life as an ascetic. After that he went to Farasdanga (Chandranagar) and was well received by Indranārāyaṇa Pāla Chaudhurī, Dīwān under the French Government, who, recognising his poetical abilities, sent him to Kṛishṇachandra, Raja of Krishnaghar. Bhāratachandra was then 40 years of age. He became a Pandit of the court on a monthly stipend of 40 rupees, and had the title of Guṇākara conferred on him by the Raja. At Kṛishṇachandra's request he composed his famous Annadāmaṅgala in imitation of Mukundarāma's Chaṇḍī (no. 14). This work was completed in Śaka 1674 (A.D. 1752). He obtained a lease of the village of Mulajor, where he died in Śaka 1682 (A.D. 1760), at the age of 48.

The Annadāmaṅgala is in three parts. It

* Romesh Chunder Dutt's *Literature of Bengal*, 1895, p. 124.

begins with a collection of hymns to Hindu deities, and contains, more particularly, a series of mythological accounts of the goddess Umā (Durgā or Chaṇḍī) and of her consort Śiva. In the second part the poet narrates the departure of Mān Siṇgh, the famous general under the emperor Aurangzeb, on his expedition against Pratāpāditya, Raja of Jessore. He is represented as being accompanied by Bhavānanda Majumdār, an ancestor of Raja Krishṇachandra, who relates the love-story of Vidyā, daughter of Bīr Singh, Raja of Bardwan, and Sundara, a prince of Kanchi (Conjeveram) in the Deccan. The third part of the poem describes the victory of Mān Singh, and the defeat and death of Pratāpāditya.

Bhāratachandra also wrote the Rasamañjarī, a poem on the *śriṅgārarasa*, translated, in part, from Jayadeva's Sanskrit Ratimañjarī, some riddles, and other minor pieces. He also began a drama in Bengali, Hindi, and Sanskrit, called Chaṇḍīnāṭaka, which he did not live to complete. A copy of this work, and of several hitherto unpublished poems, will be found in a biography of the poet by Īśvarachandra Gupta.* He has also written Nāgāshṭaka and other short Sanskrit poems. Of these, a poem called Gaṅgāshṭaka was published in the "Rahasyasandarbha," vol. i., no. 9, p. 139.

This copy was made by Ātmārāma Dāsa Ghosh of Calcutta, and is dated Jyeshṭha, B.S. 1183 (A.D. 1776).

Colophon: কালিকামঙ্গল সমাপ্ত ॥ স্বাক্ষর শ্রী আত্মারাম দাস ঘোষ কায়েস্ত সাং কলিকাতা স্থতান্নটী (?) বাটী ঠিকানা জোড়াবাগের পুবে (? পূর্ব্বে) ছিল সে বাটী গিয়া এখন নবরত্নের পশ্চিম শ্রী সাফুল্ল (?) রাম ঘোষের বাটীতে ॥

Then follows a few lines in verse by the scribe, stating that he made the copy by order of Nandarāma, son of Giridhara Vasāka, and the date ইতি সন ১১৮৩ সাল মাহ জেষ্টী ॥

* *Kavivara Bhāratachandra*, Calcutta, 1855.

19.

Add. 5593.—Foll. 62; 9 in. by 6; 17 lines, 4¼ in. long, written apparently in the 18th century. [N. B. Halhed.]

Another copy of the story of Vidyā and Sundara by Bhāratachandra Rāya, beginning at the third poem in the printed editions.

Heading:

শ্রীশ্রীকালিকামঙ্গলং ॥ বিদ্যাসুন্দর উপাখ্যানং ॥

Begins:

ভাটমুখে শুনিয়া বিদ্যার সমাচার ।
উথলিল সুন্দরের সুখ পারাবার ॥
বিদ্যার আকার ধ্যান বিদ্যানাম জপ ।
বিদ্যালাভ বিদ্যালাভ বিদ্যালাভ জপ ॥
হায় বিদ্যা কোথা বিদ্যা কবে বিদ্যা পাব ।
কি বিদ্যাপ্রভাবে বিদ্যাবিদ্যমানে যাব ॥

This copy corresponds with the text of the printed editions. The Sanskrit *ślokas* are written in red ink. The name of the scribe and date of copy are not given.

Ends:

বিদ্যাসুন্দরে লৈয়া কালিকা কৌতুকী হৈয়া
কৈলাশশিখরে উত্তরিলা ।
ইতিহাস হইল সায় ভারতচন্দ্র দ্বিজ গায়
রাজা কৃষ্ণচন্দ্র আদেশিলা ॥

20.

Add. 5660 B.—Foll. 21. Two imperfect Bengali poems; written apparently in the 19th century. [N. B. Halhed.]

I. Foll. 1—9 (২-১০); 14 in. by 4½; 8 to 10 lines, 11½ in. long.

A copy of Bhāratachandra's poem Vidyāsundara (no. 18). The first leaf is missing. The copy ends abruptly in the middle of the poem, at p. 33, l. 16 of the poet's Granthāvalī, Calcutta edition of B.S. 1293.

II. Foll. 10—21 (২-১৩); 10¾ in. by 4; 6 and 7 lines, 9 in. long.

কৃষ্ণ অর্জ্জুন সংবাদ।

Krishṇa-Arjuna-saṃvāda.

A dialogue between Kṛishṇa and Arjuna on the means of obtaining salvation. The first leaf of this manuscript also is missing. It ends:

ধনজন পুত্রবধু সব অকারন।
পথের সম্বল এই তোমার নাম স্মরন॥
এই মুক্তি বাঞ্ছা প্রভু করে নিবেদন।
নিরবধি বহুক চিত্ত কৃষ্ণচরণ॥

ইতি শ্রী কৃষ্ণ অর্জ্জুন সংবাদ সমাপ্তঃ

21.

Add. 12,233.—291 leaves of bark; 8¾ in. by 27; 20 lines, 23 in. long; dated Śaka 1702 (A.D. 1780).

ভাগবতপুরাণ।

Bhāgavatapurāṇa.

A metrical translation in Assamese. By Śaṅkara Deva and others.

Śaṅkara Deva, the son of Kusuma, is the most popular of Assamese poets. He flourished in the fifteenth century, and was contemporary with Chaitanya, the famous apostle of Vaishṇavism in Bengal. An account of his life has been written by M. N. Ghosh in his "Brief sketch of the religious beliefs of the Assamese people,"* in which he states that "Sunkar, the founder of the Mahapurusiya sect, was born at Ali Pukhari close by the site of the present Borduar. He was of the Bhuyan family and a Kaistha by birth. Mahendra Kundali was his tutor. During his early years he showed a love for religion and at a tender age undertook a pilgrimage to the sacred places of Bengal." On his return from pilgrimage he married and had a daughter. His wife died shortly afterwards, and Śaṅkara took a second wife, and lived for twelve years at Borduar. After this he went to Bengal with his companions Hari Deva and Dāmodara Deva, and, it is said, had an interview with Chaitanya. Returning to Assam, he formed an intimate acquaintanceship with Mādhava Deva, and, after much persecution at the hands of Chuhamang, the reigning king of the Ahom dynasty, he went with Mādhava to Barpeta, where "he began to preach the Bhagvat religion, and set himself up both as a religious and social reformer."

After six months residence at Barpeta, Śaṅkara finally took up his abode at Patbaushi, where he lived for eighteen years. The Raja of Kuch Behar, hearing of his fame, sent frequently for him to discourse on religious matters. Mr. Ghosh tells us that "it was during a visit of the kind referred to that he died at a place called Kakat-Kata in Kuch Behar. He was born in the year 1449 A.D., corresponding to the year 1371 of the Sak era, and died in 1568 A.D. (1490 Sak). It is said he lived altogether for 119 years, of which he devoted 60 years to the cause of religion."

Kaṇṭhabhūshaṇa Śarmā has written a biography of Śaṅkara Deva in Assamese verse,* with many stories of a miraculous nature in connection with his life and teaching. According to this author, Śaṅkara wrote his version of the Bhāgavatapurāṇa whilst on a pilgrimage to Jagannātha, at the house of Jagannātha Miśra.

This magnificent manuscript contains a translation of the entire Purāṇa, of which only two or three skandhas have as yet been published. It is copied with all the peculiarities of Bengali script of the 17th and 18th centuries. The ninth skandha is dated Monday, the 22nd Chaitra, Śaka 1701, and the last skandha is dated Śaka 1702.

* Calcutta, 1896.

* *Śaṅkara Devar jīvanacharitra*, Goalpara, 1877.

The following are the beginnings of the twelve skandhas :—

I. Foll. 1—9, in 445 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ কৃপাময় মহেশ্বৰ ।
জাৰ আজ্ঞা সিৰে ধৰে ব্ৰহ্মা মহেশ্বৰ ॥
মস্য কূৰ্ম্ম আদি জাৰ অংস অৱতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

II. Foll. 10—15*a*, in 262 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ জাৰ স্মৰন মঙ্গল ।
জাগ যোগাদিৰো সবে নামে সন্তফল ॥
হেনয় পৰমানন্দ মাধবক নিতে ।
স্নুমৰিয়ো নৰ নিৰন্তৰে এক চিতে ॥ ১ ॥

III. Foll. 15*a*—20, in 298 verses. By Śaṅkara Deva.

জয় জগন্নাথ জগতৰ আদি মূল ।
জাহাক স্মৰনে হোবে পাতক নিৰ্ম্মূল ॥
জাৰ নাম নাবে কৰে সংসাৰেৰ পাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

IV. Foll. 21—71, in 1112, 741, and 502 verses. By Ralākara Miśra.

জয় নমো নাৰায়ন নাথ ভগবন্ত ।
জাহাৰ মায়াত স্নুৰ মুনি মোহ হন্ত ॥
বেদ সিৰোৰল ভাগে জাক প্ৰকাসয় ।
চাৰি পাঞ্চ মুখে হৰ বিৰিঞ্চি গাবয় ॥ ১ ॥

Ends :

ইহ লোকে জাৰে থাকে সৰিৰত জ্ঞান ।
দেহ এড়ি পাৱে গৈয়া বৈকুণ্ঠত থান ॥
ৰলাকৰ মিশ্ৰে বিৰচিলা হৰি ধ্যান ।
প্ৰচেতস কথা সমাপতি এহিমান ॥ [৫০১] ॥
সতি ধ্ৰুবপৃথুপুৰঞ্জন কথা গৈল ।
চাৰিয়ো চৰিত্ৰ পূৰ্ণে সমাপতি ভৈল ॥
জমপুৰ বঞ্চা সাঞ্চা পুন্য বহু ধন ।
ডাক ছাড়ি ৰামকৃষ্ণ বোলা ঘনেঘন ॥ ৫০২ ॥

V. Foll. 72—89, in 870 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ প্ৰভু নিত্য নিৰঞ্জন ।
জিবেৰ জিবন নমো দেবকিনন্দন ॥
তৃদশ বন্দনা নমো নমো জনাৰ্দ্দন ।
অস্নুৰ দলন নমো শ্ৰী বমলাঞ্জন ॥ ১ ॥

VI. Foll. 90—113, in 422 and 670 verses. By Śaṅkara Deva.

জয় জয় জয় জগতজনক জয় জগন্নাথ ৰাম ।
পতিত পাতকি অন্য জো নিস্তৰে স্মৰনে জাহাৰ নাম ॥
জাহাৰ আজ্ঞাক সিৰে ধৰে আতি হৰিহৰ প্ৰজাপতি ।
হেনয় ঈশ্বৰ কৃষ্ণক কৰোহো সহস্ৰ কোটি প্ৰনতি ॥ ১ ॥

VII. Foll. 114—135, in 1075 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণদেব নিত্য নিৰঞ্জন ।
জয় জয় স্নুদ্ধবুদ্ধ বেদ প্ৰবৰ্ত্তন ॥
জয় নিত্যানন্দ জয় জয় ঘনানন্দ ।
জয় জয় পৰানন্দ জয় সৰ্ব্বানন্দ ॥ ১ ॥
হেন কৃষ্ণপদে কোটি লক্ষ নমস্কাৰ ।
গুৰুৰ চৰনে সনে স্মৰি বাৰম্বাৰ ॥
সপ্তম কন্ধৰ পদ বন্ধে নিগদতি ।
কৃষ্ণৰ কিঙ্কৰ দিন কেশব দুৰ্ম্মতি ॥ ২ ॥

VIII. Foll. 136—175, in 424, 765, 677, and 130 verses. By Śaṅkara Deva.

জয় কৃষ্ণ জয় কৃষ্ণ ভকত বমল ।
নমো চিদানন্দ সদানন্দ স্নুনিৰ্ম্মল ॥
নমো মৰকত স্যাম নন্দেৰ কুমাৰ ।
তৃভঙ্গ সোভিত অঙ্গ মুখে বেনু জাৰ ॥ ১ ॥

IX. Foll. 176—204, in 1319 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণ পূৰ্ণ ব্ৰহ্ম অবতাৰ ।
তোমাৰ চৰনে কোটি কোটি নমস্কাৰ ॥
দৈবকিৰ পুত্ৰ হুয়া দৈত্য সংহৰিলা ।
গোকুলৰ লতাতৰু বৈকুণ্ঠ কৰিলা ॥ ১ ॥

Ends :

কৃষ্ণৰ কীঙ্কৰ দিন কহয় কেসব দাস
এড়া লোক বিসয়ৰ কাম ।
সম্বাৰ লোক ঢাকি ৰাম ৰাম বোলা ডাকি
মহাস্থান পাইবা অনুপাম ॥ ১৩১৯ ॥

Date : সাকে ১৭০১ চৈত্ৰমাসে সোমবাৰে ২২ দণ্ড স্থিতে নবম কন্ধ পুস্তক সমাপ্তং ॥

X. Foll. 205—259, in 2476 verses. By Śaṅkara Deva.

জয় নমো জাদব মাধব জনাৰ্দ্দন ।
জয় হৃষিকেশ সদাশিব সনাতন ॥
প্ৰনত তাৰন নাৰায়ন নিৰাকাৰ ।
কৃষ্ণৰ চৰনে কোটি কোটি নমস্কাৰ ॥ ১ ॥

This copy agrees with the printed text of Calcutta B.S. 1288 (A.D. 1881). It is a translation of only the first part of the 10th skandha, *i.e.* up to Uddhava's leaving the Gopīs (Adhy. 47). The latter part, composed by Ananta Kandali, was published in 1884.*

XI. Foll. 260—279, in 880 verses. By Śaṅkara Deva.

জয় জয় জগতজনক কৃষ্ণ ৰাম ।
পাতকিয়ো তৰে জাৰ লৈলে গুননাম ॥
জাহাৰ বিভুতি মস্য আদি অবতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

Scribe: Jayānanda. জয়ানন্দ হস্তাক্ষৰমিদং ॥

XII. Foll. 280—291, in 540 verses.

জয় জয় কৃষ্ণ প্ৰভু অভিষ্টদায়ক ।
জিবেৰ জিবন যদু জগতনায়ক ॥
জয় জয় শ্ৰিষ্টি স্থিতি লয় বিধায়ক ।
অসুৰনায়ক শিৰ সাৰঙ্গ সায়ক ॥ ১ ॥ শক ১৭০২ ॥

Śaṅkara Deva is no doubt the author of this skandha also, although his name does not occur in it. It has been edited by Panīndranātha Gagai (Calcutta, 1898). He assumes it to be the composition of Śaṅkara, because, as he says, no other poet calls himself by the phrase কৃষ্ণৰ কিঙ্কৰ "servant of Kṛishṇa"; but in this he is mistaken, for Keśava Dāsa, the author of the seventh and ninth skandhas, uses the same appellation, as shown above. The editor had access to two manuscripts, one (incomplete in 517 verses) dated Śaka 1623, the latter Śaka 1728. The former has the name শ্ৰিবিদ্যানন্দ বিপ্ৰেণ দ্বাদশঃ পদঃ written at the end. This might be either an author or a scribe, but the style of the poem is that of Śaṅkara Deva.

The twelve skandhas are enumerated on the outer cover of the manuscript, beginning with 10 to 12, then 2 to 9, and lastly 1. The total number of *padas* is roughly stated to be 13,000, but in reality comes to 13,608.

* E. A. Gait's Report, Shillong, 1897, p. 43.

22.

Or. 4780.—124 leaves of bark, $4\frac{3}{4}$ in. by $18\frac{1}{8}$; 8 lines, about 14 in. long; dated Śaka 1653 (A.D. 1731).

ভাগবতপুৰাণ ।

Bhāgavatapurāṇa.

An Assamese metrical translation of skandhas i. and ii. of the Bhāgavatapurāṇa. The first skandha is anonymous; the second by Śaṅkara Deva.

The first skandha (foll. 1—56), in 421 verses, begins:—

জয় জয় কৃষ্ণ ইষ্টদেব গুৰুসাৰ ।
জাহাক স্মৰণে তৰি অপাৰ সংসাৰ ॥
জগতৰ নাথ জনাৰ্দ্দন যদু দেব ।
তযু পাদ পঙ্কজত সদা কৰো সেব ॥ ১ ॥
নমো নমো দেবকিনন্দন দয়াশীল ।
বৃন্দাবনে গোপগৰু গোপিক পালিল ॥
জাৰ নামে মহা পাপি জনো পাবে গতি ।
হেন কৃষ্ণপদে লৈলো সৰণ সম্প্ৰতি ॥ ২ ॥

The second skandha (foll. 57—124), in 749 verses, begins:—

জয় জয় কৃষ্ণ যাৰ স্মৰণে মঙ্গল ।
জাগ যোগাদিৰ জানা নামে সন্তফল ॥
হেনয় পৰমানন্দ মাধবক নিতে ।
স্তনিয়োক নিৰন্তৰে নৰে একচিত্তে ॥ ১ ॥
কৃষ্ণকথা অমৃতক পিয়া সাবধানে ।
কৰিয়ো জতন জাবে নত্ত ছাড়ে প্ৰানে ॥
সৰিৰত আছে কলিকৃত জত দোষ ।
গুছোক প্ৰথমে কৰা হৰি হৰি ঘোষ ॥ ২ ॥

The copy is dated: ১৬৫৩ শকত ভাদ্ৰত ২০ দিন জাঞ্ৰিতে চন্দ্ৰবাৰে পুস্তক সমাপ্ত ॥

Accompanying the manuscript is a sheet of paper (fol. 125) containing a Persian abstract of the contents of these two skandhas.

23.

Add. 12,234.—103 leaves of bark (of which 48 and 49 are missing); $18\frac{3}{4}$ in. by 6; 14 lines, 15 in. long; dated Śaka 1686 (A.D. 1764).

কীর্ত্তনঘোষা।

Kīrtan-ghoshā.

A collection of Vaishṇava poems written in Assamese, chiefly in praise of Kṛishṇa, or describing various incidents in his life. By Śaṅkara Deva.

Begins:

ঘোষা ॥ জয় হৰি গোবিন্দ নাৰায়ণ ৰাম।
কেশৱ হৰি ৰাম ৰাম কেশৱ হৰি ॥
পদ ॥ প্ৰথমে প্ৰণামো ব্ৰহ্মৰূপি সনাতন।
সৰ্ব্ব অৱতাৰৰ কাৰণ নাৰায়ণ ॥
তযু নাভি কমলত ব্ৰহ্মা ভৈলা জাত।
জুগে জুগে অৱতাৰ কৰা অসঙ্খ্যাত ॥ ১ ॥

The work comprises 27 separate poems, which agree very closely with the several printed editions. The title of the work, and the names of the poems as given below, are taken from the printed edition of Barpeta, B.S. 1303.

1.	Fol.	1,	vrs.	1—68.	নামাপৰাধ	
2.	,,	4*a*	,,	69—140.	পাষণ্ডমৰ্দ্দন	
3.	,,	7*a*	,,	141—166.	ধ্যানবৰ্ণন	
4.	,,	8*a*	,,	167—184.	(Not in printed edition.)	
5.	,,	8*b*	,,	185—226.	অজামিলোপাখ্যান	
6.	,,	11*a*	,,	227—470.	প্ৰহ্লাদচৰিত্ৰ	
7.	,,	22*a*	,,	471—506.	জজেন্দ্ৰোপাখ্যান	
8.	,,	23*b*	,,	1—102.	হৰমোহন	
9.	,,	29*a*	,,	507—539.	বলিছলন	
10.	,,	31*b*	,,	540—731.	শিশুলীলা	
11.	,,	38*a*	,,	732—948.	ৰামক্ৰীড়া	
12.	,,	47*b*	,,	949—1162.	কংসবধ (wanting foll. 48 and 49; vrs. 959—1012).	
13.	,,	56*a*	,,	1163—1185.	গোপী উদ্ধব সংবাদ	
14.	,,	57*a*	,,	1186—1196.	কুব্জীৰ বাঞ্ছাপূৰণ	
15.	,,	57*b*	,,	1197—1208.	অক্ৰূৰ বাঞ্ছাপূৰণ	
16.	,,	58*b*	,,	1209—1277.	জৰাসন্ধ যুদ্ধ	
17.	,,	61*b*	,,	1278—1327.	মুচুকুন্দ স্তুতি	
18.	,,	64*a*	,,	1328—1398.	স্যমন্তহৰণ	
19.	,,	67*a*	,,	1399—1449.	নাৰদকৃষ্ণ দৰ্শন	

20.	Fol.	68*b*,	vrs.	1450—1500.	বিপ্ৰপুত্ৰ আনয়ন
21.	,,	70*b*	,,	1501—1536.	দামোদৰ বিপ্ৰাখ্যান
22.	,,	72*b*	,,	1537—1570.	দৈবকী পুত্ৰ আনয়ন
23.	,,	74*a*	,,	1571—1597.	বেদস্তুতি
24.	,,	75*b*	,,	1598—1706.	লীলামালা
25.	,,	80*a*	,,	1707—1884. 1—54.	শ্ৰীকৃষ্ণ বৈকুণ্ঠ প্ৰয়াণ
26.	,,	90*a*	,,	1885—1963.	সহস্ৰ নাম বৃত্তান্ত
27.	,,	93*a*	,,	1964—2210.	উৰেষা বৰ্ণন

The date of copy, শক ১৬৮৬ মাস ৯ বাৰ ৫, is written after the last verse, without the name of the scribe.

24.

Add. 12,235 A.—84 leaves of bark; 3 in. by $15\frac{1}{2}$; 6 lines, 12 in. long; dated Śaka 1666 [A.D. 1744].

A collection of three Assamese poems.

I. Foll. 1—25*a*. A mythological story, in 181 verses. By Śrīdhara Kandali.

Begins:

জয় জয় গনেশ্বৰ জয় দিবাকৰ।
জয় নমো দেবকিতনয় দামোদৰ ॥
জয় হৰি দিগম্বৰ দেবী সৰস্বতী।
জয় মহালক্ষ্মি নমো জয় ভগবতি ॥ ১ ॥
জয় সৰস্বতি গুৰুদেব জয় জয়।
একে থানে নমি বিৰচিব পদচয়।
বিচিত্ৰ চৰিত্ৰ কথা স্থললিত বানি।
পুৰান ভাৰত পদ নিবন্ধিব আনি ॥ ২ ॥
কাক বক কছপ উলুক মহামতি।
তা সম্বাৰ মুখে কথা ৰাজ উতপতি ॥
সাবধানে সৰ্ব্ব জনে স্থনিয়ো সকলে।
শ্ৰীধৰ কন্দলি বিৰচি কতুহলে ॥ ৩ ॥

Śrīdhara Kandali was a resident of Kamrup, and is the author of Kānkhoyā, a short poem on the boyhood of Kṛishṇa, which was published at Calcutta, Śaka 1802 (A.D. 1880). The editor of a recent edition of this

work (Barpeta, 1901) ascribes it to the joint authorship of Śaṅkara Deva and Śrīdhara Kandali.

Ends:

স্থনা সভাসদ মন কৰি এক চীত ।
পুৰানৰ শ্ৰবনে ঘোষনে সুক্ষগতি ॥
দূৰতে তেজিয়া থবা আন জত কাম ।
পাতেক ছাড়োক ডাকি বোলা ৰাম ৰাম ॥ ১৮১ ॥

II. Foll. 25*b*—76. A dialogue between Śiva and Pārvatī on *yoga*, and the means of obtaining salvation. The poem is anonymous. It ends abruptly in the middle of verse 366, followed by the title Karmaphala.

Begins:

জয় নমো বিৰাট পৰম ব্ৰহ্ম হৰি ।
কোটি কোটি ব্ৰহ্মাণ্ডক আছহ আবৰি ॥
নিজানন্দ ভব হাৰি জগত কাৰন ।
জাৰ কটাক্ষতে স্থষ্টি প্ৰলয় পালন ॥ ১ ॥
অবিদ্যাৰ বলে জগতকে বস্য কৰি ।
বাহিৰ হবন্ত জিতো লিলা অবাতৰি ॥
বস্তুভ ছৰুপে ধৰি তাহা নছৰনে ।
সিকাৰনে আদিতক কৰিলো বন্দন ॥ ২ ॥

Ends:

নিছ সপ্ত যোগ অধ্যা কহিলো পাৰ্ব্বতি ।
দিন যোগ অধ্যা কএবে সুনা মহামতি ॥
কৰ্ম্মফল সমাপ্ত ॥

III. Foll. 77—84. A poem, in 48 verses, on proper behaviour (*nīti*). By Rāma Chakravartī.

Begins:

জয় মহাগৌৰি নমো ভবন ঈশ্বৰি ।
প্ৰনামো কালিকা দেবী ত্ৰিপুৰাসুন্দৰি ॥
জয় উমা কাত্যায়নি হৰৰ বলভা ।
অম্বিকা চণ্ডিকা নমো জয় সশিপ্ৰভা ॥ ১ ॥
বোলে ৰাম চক্ৰবৰ্ত্তি হুয়া সুধমতি ।
ৰাজাৰ কুমৰ ইহ জনমত গতি ॥
পৰাতি জনমে গতি কেবলে ভবানি ।
ত্ৰলোক্য সুন্দৰিমাব পাৰ্ব্বতি গোসানি ॥ ২ ॥

Ends:

কামেশ্বৰি বিশ্বেশ্বৰি চণ্ডিশ্বৰেশ্বৰি ।
ইসব নামক জিহ্বা থাকোক সুমৰি ॥
জগত ঈশ্বৰি পূৰিয়োক এই কাম ।
মুখ ভৰি নিৰন্তৰে বোলা ৰাম ৰাম ॥ ৪৮ ॥

The three poems are all written by the same hand, the manuscript being dated at the end Wednesday, the 7th Bhādra, Śaka 1666.

১৬৬৬ শকৰ ভাদৰ ৭ দিন জাওঁতে বুদ্ধবাৰে পুস্তক সমাপত ॥

25.

Or. 12.—Palm-leaf; foll. 279; $12\frac{1}{2}$ in. by $1\frac{1}{4}$; 4 lines, 11 in. long; dated 1239 B.S. (A.D. 1832).

ଶ୍ରୀ ଭାଗବତ
Bhāgavatapurāṇa.

An Oriya metrical translation of the 11th skandha. By Jagannātha Dāsa.

Begins:

ନାରାୟଣ ନମସ୍କୃତ୍ୟଂ ନରୋଚଇବ ନରୋତ୍ତମଂ ।
ଦେବୀ ସ୍ୱରସ୍ୱତୀ ବ୍ୟାସଂ ତତୋଯଯ୍ୟେମୁଦୀରଯ୍ୟେତ୍ ॥ ୧ ॥
ନମଇ ନୃସିଂହ୍ନଚରଣ । ଅନାଦୀ ପରମକାରଣ ॥
ଲୀଳାବୀଧୃତ କଳେବର । ଦେବ ମାନବେ ଅଗୋଚର ॥ ୨ ॥
[ମାୟା ସଂସାରେ ଯାର ଲୀଳା । ଯା ନାମ ଭବକଲେ ଭେଳା ॥]*
କରୁଣାକଟାକ୍ଷ ପ୍ରକାସେ । ଭଗତ ଯନ ଦୁଖ ନାସେ ॥ ୩ ॥
ସେ ହରିଚରଣ ବୀମ୍ବାସେ । ଶ୍ରୀ ଭାଗବତ ଯେକାଦସେ ॥
ଯେ ଭାଗବତ ଧର୍ମ କଥା । ହେଲେ ଖଣ୍ଡଇ ଭବବ୍ୟଥା ॥ ୪ ॥

The poet Jagannātha Dāsa flourished in the second quarter of the sixteenth century. Babu M. M. Chakravarti states,† on the authority of the Jagannāthacharitāmṛita, an unpublished poem by Divākara Kara, that he "was born at Kapilēśvarapura Sāsana, District Puri. His father was Bhagabāna [*sic*] Dāsa Purāṇa Paṇḍā (reader of Purāṇas),

* This line has been omitted by the scribe.

† *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1898), pt. i., p. 341.

and his mother was named Padmā." He was the favourite disciple and companion of Chaitanya (who visited Orissa in 1510 A.D.), and after his death converted king Pratāpa Rudra to Vedantism.

This manuscript agrees with the printed edition. It is divided into 32 *adhyāyas*, the Sanskrit original having only 31. The copy was made by Gopīnātha Nāyaka, and was completed on the 4th Kanyā (Āśvina), 1239, *i.e.* the 18th May, 1832.

Colophon:

ଇତି ଶ୍ରୀମଦଭାଗବତେ ମହାପୁରାଣେ ପରମହଂସ ସଂହିତାୟା ବୟାସିଖ୍ୟା ଶ୍ରୀ ୟେକାଦସ ସ୍କନ୍ଧେ ଶ୍ରୀକୃଷ୍ଣ ବୈକୁଣ୍ଠ ଆରୋହଣେ ନାମ ଦ୍ୱାତ୍ରିଂଶୋଽଧ୍ୟାୟ . . . ସମସ୍ତଙ୍କ ୧୮ ସ ୧୨୩୯ ସାଲେ କନ୍ୟାଟ୍ ୪ ବେ ୟେ ପୋଥେକ ସଂପୂର୍ଣ୍ଣ ହୋଇଲା । . . . ଲେଖ ନକାର ତେଲଙ୍ଗା ପେଣ୍ଠ ଷିତି ବଂସଂ ଗୋପିନାଥ ନାୟକେ । ୟହାଙ୍କ ଦୋସ ନ ଧରିବ ।

26.

Or. 1257.—Palm-leaf; foll. 190; $9\frac{1}{2}$ in. by $1\frac{1}{4}$; 3 to 6 lines, 7 and 8 in. long; written in the 19th century.

Another copy.

This copy begins with the concluding lines of the Sanskrit introductory verses, as in the printed editions, as follows:

ନିଗମକଳ୍ପତରୋର୍ଗଳିତଂ ଫଳଂ ଶୁକମୁଖାଦମୃତଂଦ୍ରବସଂଯୁତଂ ।
ପିବତ ଭାଗବତଂ ରସମଲୟଂ ମୁହୁରହୋରସିକା ଭୁବି ଭାବୁକାଃ ॥

The verses are not numbered, and the manuscript is without date of copy.

27.

Or. 5712.—Palm-leaf; foll. 148; 14 in. by $1\frac{1}{4}$; 4 and 5 lines, about 12 in. long; written in the 19th century.

Another copy.

This copy is similar to the above, and is also without date.

28.

Or. 4541.—Palm-leaf; foll. 129; 11 in. by $1\frac{1}{4}$; 5 and 6 lines, $9\frac{1}{2}$ in. long; dated 1279 B.S. (A.D. 1872).

Another copy.

This copy has twelve introductory verses preceding the text, and a few after its completion. The colophon is dated the 39th *aṅka* of Padmalābha Deva Mahārāja, B.S. 1279.

ପଦ୍ମଲାଭ ଦେବ ମୋହାରାଜାଙ୍କ ୩୯ ଅଙ୍କ ୧୨୭୯

29.

Or. 3365.—Palm-leaf; foll. 204; 12 in. by $1\frac{1}{4}$; 4 and 5 lines, 10 in. long; dated 1284 B.S. (A.D. 1877). [C. Bendall.]

Another copy.

The verses are numbered throughout. The manuscript is dated the 9th Dhanu (Pausha) 1284, *i.e.* the 23rd December 1877.

ସମସ୍ତ ଅ ୨୨ଙ୍କ ସୁ ୧୨୮୪ ସାଲେ ଧନୁ ମାସ ୯

30.

Or. 4766.—Palm-leaf; foll. 50; 10 in. by $1\frac{3}{4}$; 6 and 7 lines; dated B.S. 1259 (A.D. 1853). [Sir W. Franks.]

ବନ୍ଧୋଦୟ

Bandhodaya.

Oriya songs on the story of Rāma and Sītā. By Upendra Bhañja.

Begins:

ଚନ୍ଦ୍ରବତ କିରତି ରାମ । ଇନ୍ଦ୍ର ବିପତିହାରି ରାଜ ॥ ୧ ॥
ଶିତାଶୁଂଶିତାମ୍ବୁଜମୁଖି । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୨ ॥
ଶିତାଶୁଂଶିତାମ୍ବୁଜମୁଖି । ନିତାଓକାହାର ପ୍ରିୟବ ॥ ୨ ॥
ରଥମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସ । ପଥିକବଳେଦୟପରି ॥ ୩ ॥
ବରନାଗନହାସକିତ । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୪ ॥
ହରିକିତ ଠାଣି ସାଧାତ । ହରିକିଗତିକି ସମାନ ॥ ୫ ॥

On the next leaf these verses are repeated,

the word of two syllables commencing each line being placed at the end, thus conveying different meanings.

ବତ କିରତି ରାମଚନ୍ଦ୍ର । ବିପତ୍ତିହାରି ରାଜଇନ୍ଦ୍ର ॥ ୧ ॥
ଶୁଂସିତାମ୍ବୁଜମୁଖି ସିତା । ଓଜାହାର ପ୍ରିୟ ବନିତା ॥ ୨ ॥
ମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସରଥି । ଜବଲେଦସ୍ତ ପରିପଥି ॥ ୩ ॥
ନାସନହାସଜିତବର । ଶ୍ରୀକରତା କୋଦଣ୍ଡଧର ॥ ୪ ॥
ଜିତଠାଣି ସାଯାତ ହରି । ଜିଗତିଜି ସମାନକରି ॥ ୫ ॥

Upendra Bhañja, the most famous of Oriya poets, flourished in the beginning of the eighteenth century. He was the eldest son of Nīlakaṇṭha, Raja of Gumsur, a *tāluk* in the Ganjam District of the Madras Presidency. An account of the author and his works will be found in Babu M. M. Chakravati's Language and Literature of Orissa.*

The work consists of eleven *chhandas*, with a total of 613 verses. Nearly every leaf contains one or two illustrations, chiefly of Rāma and Sītā, besides mystic diagrams. The title of the work and the name of the author appear on the margin of the first and second leaves, as follows:

ଉପେନ୍ଦ୍ର ଭଞ୍ଜଙ୍କର ବଚୋଦୟ ଲେଖନ ॥

It is not mentioned in Babu M. M. Chakravarti's list of 42 works written by Upendra Bhañja.

This copy was completed on Wednesday, the 29th Chaitra, in the 43rd year of the rule of Rāmachandra Deva, B.S. 1259.

ଶ୍ରୀଶ୍ରୀ ରାମଚନ୍ଦ୍ର ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସୁର ରାଜ୍ୟେ ସମସ୍ତ ଅ ୪୩ ଙ୍କ ସ୍ନ ୧୨୫୯ ଲେକୁସ୍ତ (?) ୨୯ ନେ ଚଇତ୍ର କୃଷ୍ଣ ପଞ୍ଚମି ବୁଧ ବାରେ ବେଲ ତିନି ପହର ଠାରେ ଏ ପୋଥି ପାଛ ଉପରେ ସଂପୁର୍ଣ୍ଣ ହେଲେ ॥

31.

Add. 5033.—Palm-leaf; foll. 484; $20\frac{3}{4}$ in. by $1\frac{1}{2}$; 4 and 5 lines, 18 in. long; written apparently in the 18th century; encased in deer-skin. [Colonel Smith.]

* J.A.S.B., vol. lxvii., pt. i., p. 362.

ରାମାୟଣ

Rāmāyaṇa.

An Oriya metrical translation of the Laṅkā kāṇḍa. By Balarāma Dāsa.

Begins:

ବନ୍ଦଇ ଜଗନାଥ କମଳା ଦେବିର ପତ ॥
ଶ୍ରବ ଦେବ ନିସ୍ତାରଣ ପରମ ବ୍ରହ୍ମ ମତ ॥
ଜଗତ ଜନ ଜନ୍ତୁ ହିଦରେ ଜାର ବାସ ॥
ଭଗତ ମଣ୍ଡଳ ପ୍ରଭୁ ପୁରାଣ ପୁରିସ ॥
ଅପାର ମହିମା ସରଣ ଜନ ସାହା ॥
ଗରିଡ଼ ଆସନ ସ୍ୟାମି ସଙ୍ଖଚକ୍ର ବାହା ॥

Balarāma Dāsa, Vaishṇava poet of Puri, was the "son of an Oṛiyā minister named Sōmanātha Mahāpātra."* He flourished some 300 years ago, and is the author of numerous works, of which Sir William Hunter has given a list of 23 principal ones.†

Ends:

ଶ୍ରୀ ପୁରିସୋତମ ଜଗନାଥଙ୍କୁ ମୋର ଆସ ॥
ଶ୍ରୀ ଜଗନାଥ ସରଣ ମଇ ବଲରାମଦାସ ॥

It is stated in the colophon that the copy was completed on Tuesday, the 18th of Bhādra-*śukla*, in the 31st *aṅka* of the reign of Mahārāja Vīrakeśarī Deva, who reigned 1736—1773.‡

ଶ୍ରୀ ବିରକେସରି ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସୁର ରାଜ୍ୟେ ସମସ୍ତ ୩୧ ଅଙ୍କ ସିଂଗ ୧୮ ନେ ଭାଦ୍ର ସୁକଲ ଦ୍ୱିତିଆ ମଙ୍ଗଳବାରେ ବେଲ ତିନି ପହର ସରିଲେ ସମାପ୍ତ ସଂପୁର୍ଣ୍ଣ ॥ ରାବଣ କାଣ୍ଡ ସମାପ୍ତ ସଂପୁର୍ଣ୍ଣ ॥

32.

Or. 5447.—Palm-leaf; foll. 148; $14\frac{1}{2}$ in. by $1\frac{1}{4}$; 4 and 5 lines, $12\frac{1}{2}$ in. long.

An Oriya metrical translation of the Kishkindhyā, or 4th kāṇḍa of the Rāmāyaṇa. By Kṛishṇacharaṇa Paṭṭanāyaka.

* M. M. Chakravarti's *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1898), pt. i., p. 345.

† *Orissa*, vol. ii., p. 199.

‡ *Ibid.*, vol. ii., p. 190.

Begins:

ଜୟ ଜୟ ନନ୍ଦ ଆନନ୍ଦବରଧନ ।
ଜୟ ଜୟ ଅବିନ୍ଦମନ୍ଦରଧାରଣ ॥
ଜୟ ଜୟ କନ୍ଦର୍ପ ସୁନ୍ଦରତନୁଧାରି ।
ଜୟ ଜୟ କଳିନ୍ଦନନ୍ଦନୀ ତଟଚରି ॥
କଂସଂବଂସଂଦମଣଧ୍ୱଂଶ ନନ୍ଦିନ ଈଶ ।
ଗୋପବଧୂ ନିଧୁବନରେ ଅଠବଶ ॥

The translator appears to be quite a modern author. The date of copy given in the colophon is the 18th *aṅka* of Divyasiṃha Deva. This is no doubt the Divyasiṃha Deva, Raja of Khurdha, who began to rule in A.D. 1857, and was sentenced to penal servitude for wilful murder in 1878.*

Colophon:

ଶ୍ରୀ ଦିବ୍ୟ ସିହ୍ନ ଦେବ ମହାରାଜାଙ୍କ ସମସ୍ତ ଅ ୧୮ ଙ୍କ ପୁଷ୍ୟ ଟୁଳ୍ଳ ୭ । ୬ ବାରେ ରାମାୟଣ କିଷ୍କିନ୍ଧ୍ୟା କାଣ୍ଡ ସମାପ୍ତ ହେଲ ।

33.

Or. 4562.—Palm-leaf; foll. 218; $15\frac{1}{2}$ in. by $1\frac{1}{4}$; 4 lines, 13 in. long; dated B.S. 1240 (A.D. 1834).

ଦାଢ୍ୟତା ଭକ୍ତିରସାମୃତ

Dārḍhyatābhaktirasāmṛita.

An Oriya metrical account of personages in Indian history and mythology who were noted for devotion. By Rāmadāsa.

Begins:

ନିଗମକଳ୍ପତରି ଅର୍ଗଳିତଂ ଫଳ ଶୁକମୁଖାଦମୃତଂଦ୍ରବ୍ୟସଂଯୁତଂ ।
ପିବତ ଭାଗବତଂ ରସମାଳୟଂ ମୁହୁରହେ ରଣିକା ଭୁବି ଭାବୁକାଃ ॥
ନମସ୍ତେ ଗଉରୀନନ୍ଦନ । ଅସେଷ ମୁନିଙ୍କ ବନ୍ଦନ ॥ ୧ ॥
ଶ୍ରୀ ଶିବ କୁମର ସୁନ୍ଦର । ଅସେଷ ବିଦ୍ୟାର ମନ୍ଦିର ॥ ୨ ॥
ସଦା ଆନନ୍ଦ ସଦା ଯୋଗୀ । ଓଁକାରେ ବ୍ରହ୍ମ ଅନୁରାଗୀ ॥ ୩ ॥
ଯେ ଯାଣେ ମହିମା ତୋହୋର । ବ୍ରହ୍ମାଦି ସୁରେ ଅଗୋଚର ॥ ୪ ॥

The work is divided into 25 *adhyāyas*, and was printed at Cuttack in 1880,* under the shortened title of Dārḍhyatābhakti. It appears from the colophon that this copy is in the author's own handwriting, made at a village called Kalinga, on Friday, the first day of the light half of Mārgaśīrsha, B.S. 1240, in the 19th *aṅka* of Rāmachandra Deva.†

Colophon:

ଇତି ଶ୍ରୀଦାଢ୍ୟତାଭକ୍ତିରସାମୃତେ ମନଚୈତନ୍ୟ ସମ୍ବାଦେ ମେଳଛ ହାରମ ସବଦ ମୋକ୍ଷଣେ ନାମ ପଞ୍ଚବିଂସୋ ଅଧ୍ୟାୟ ॥ . . . ସମସ୍ତ ରାମଚନ୍ଦ୍ର ଦେବର ୧୯ ସନ ବାର ସ ୪୦ ଚାଳିସି ସାଲେ ଶ୍ରୀ ମାର୍ଗସଶ୍ରୀର ସୁକ୍ଳ ପ୍ରତିପ୍ରଦା ଭୃଗୁ ବାସରେ କଳିଙ୍ଗା ଗ୍ରାମରେ ବଗିଚ ସାଇରେ ଥାଇ ରାମଦାସେ ସ୍ୱେ ପୋସ୍ତେକ ଲେଖି ସଂପର୍ଣ୍ଣ କଲେ ॥

34.

Or. 2199.—Palm-leaf; foll. 26; 5 in. by 1; 3 to 5 lines, $4\frac{1}{2}$ in. long; apparently written early in the 14th century.

A few Oriya religious poems, some of them fragmentary. The first, in 125 verses, is by Rāmadāsa, perhaps the author of Dārḍhyatābhaktirasāmṛita (no. 33).

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* Hunter's *Orissa*, vol. ii., App. vii., p. 191, and *Gazetteer*, vol. viii., p. 211. (Khurdha.)

* Another edition in 1897, expanded to 52 cantos by the addition of another part.

† Ruled 47 years, 1810—1857. Hunter's *Orissa*, vol. ii., p. 191.

VI. MANUSCRIPTS OF MIXED CONTENTS.

35.

Sloane 3201.—Several paper rolls enclosed in a box, amongst which the following are Bengali:

A. 28 sheets, sewn together, $23\frac{1}{2}$ in. by $6\frac{1}{2}$.

A cloth merchant's day-book of sales of cloth from Thursday, the 13th Pausha, B.S. 1135 (A.D. 1728) to the 30th Āśvina following.

B. A single sheet, $17\frac{1}{2}$ in. by $13\frac{1}{4}$.

A few memoranda of business transactions with a money-lender, and scribbled arithmetical calculations.

G. A single sheet, $8\frac{1}{2}$ in. by 6.

A letter written by Kṛishṇakānta Śarmā to a Captain Wilson, informing him that Sibi Phatājī (? সিবি ফতাজী) was going to Calcutta to have an interview with him, and advising the Captain to pay special attention to what he had to say. In a postscript, written crosswise on the top of the letter, the writer says that Rasika Lāla had asked him to send his compliments. The letter is dated the 8th Śrāvana, probably about the beginning of the 19th century.

36.

Sloane 4090.—Foll. 25. Miscellaneous Oriental papers of which the following are Bengali:

I. Fol. 19. A single sheet, $14\frac{1}{2}$ in. by 7.

A copy of a letter dated Wednesday, the 25th Māgha, B.S. 1133 (February, 1727), written at Bhagalpur, by Gurbakhsh Rota, and addressed to Mr. C. Hampton, Mr. Braddon (বরাড্ডিন), Mr. E. Carteret, and Captain G. Borlace.

The writer states that he had already reported about the Chobdārs of Bhagalpur. He now begs to report that on Sunday, the 22nd Māgha, a mounted officer with a company of soldiers of the Nawab had arrived from Murshidabad, and had claimed certain goods belonging to the English. He therefore requests that a letter should be written to Mr. Stephenson* at Kasimbazar for his instructions, and also that the Nawab should be asked not to interfere in the purchase and sale of goods by the gomāshtas of Bhagalpur.

II. Fol. 20. A single sheet, $7\frac{1}{2}$ in. by $6\frac{1}{4}$.

An agreement executed in favour of Mr. Gay (গই) and Mr. Garbell (? গারবেল) by Kṛishṇa Dāsa and Narasiṃha Dāsa, stipulating not to charge more than 2 per cent. brokerage. The document is dated the 14th Agrahāyaṇa, B.S. 1103 (A.D. 1696).

37.

Add. 5660 E.—Foll. 47. A collection of four manuscripts, written by different hands about the end of the 18th century. The first is in Sanskrit, the remaining three in Bengali. [N. B. Halhed.]

I. Foll. 17—26; $9\frac{1}{4}$ in. by 6; 17 lines, 4 in. long.

* Mr. E. Stephenson was appointed Chief of the Kasimbazar factory of the East India Company on the 30th Jan., 1727; Mr. C. Hampton was the storekeeper.

গুরুদক্ষিণা ।

Gurudakshiṇā.

A legend, in verse, of the reward given by Krishṇa to his *guru* for the education he had received. By Śaṅkara.

Begins:

প্রথমে বন্দিলাম সুখময় জগন্নাথ ।
সুভদ্রা বলরাম বন্দ জোড় করি হাত ॥
দিব্যবস্ত্র অলঙ্কার প্রতি অঙ্গে অঙ্গে ।
লক্ষ্মী সরস্বতী বন্দ পরিষদ সঙ্গে ॥
তার পর বন্দিল ব্রহ্মা স্বজন পালন ।
গিরিসুতা সহিত বন্দ দেব ত্রিলোচন ॥

The author gives no account of himself, but simply mentions his name at the conclusion of the poem. The legend runs briefly as follows:—After the return of the two brothers Krishṇa and Balarāma from Gokula to their home at Mathura, and the slaughter of the demon Kaṃsa, their father Vasudeva held a meeting of all the learned Pandits of the place. Krishṇa felt so ashamed in their society at his lack of education that he determined to go to some distant country to study. Arriving at Avantī, he placed himself under the tuition of the Rishi Śāntapana, and in 64 days became proficient in the 64 principal branches of knowledge. On his asking his preceptor how he could repay him for his services, Śāntapana, perceiving that his pupil was of divine origin, begged him to restore to life his son who had been drowned whilst bathing in the sea. Accordingly Krishṇa descended into the depths of the ocean and killed the Daitya Śaṅkha, thinking that he had swallowed up the sage's son. It appeared, however, that the youth had been taken to the abode of Yama, the god of death. Krishṇa went thither, and succeeded in rescuing the sage's son, and restored him in safety to his bereaved parents.

Ends:

এই বাক্য শুনিয়া সভে হইলা একান্ত ।
এত দুরে গুরুদক্ষিণা হইল সমাপ্ত ॥

শঙ্কর বলেন শুন সকল সংবাদ ।
পাঠের দক্ষিণা দিলা কৃষ্ণ মুনির কুমার ॥
গুরু প্রতি যেই শিষ্য একান্ত ভাব হয় ।
অবশ্য তাহার বিদ্যা অন্য মত নয় ॥
অপূর্ব্ব ভারত কথা গুরু অধ্যয়ন ।
কৃপা কর গোপীনাথ লইলাম শরণ ॥
চারি বেদে কহে তুমি পতিত পাবন ।
তুমি না তরাইলে আর তারিবে কোন জন ॥
ভকত বৎসল হরি করহ করুণা ।
তব পদে প্রভু আমি করিলাম বন্দনা ॥

II. Foll. 27—38; $9\frac{1}{4}$ by $5\frac{3}{4}$.

Specimens of bonds, leases, and other documents in use by landlords and tenants, one of which is in Persian. Interlinear annotations in Latin occur throughout.

III. Foll. 39—47; $9\frac{1}{4}$ in. by 6; 9 and 10 lines, $3\frac{1}{4}$ in. long.

A story in verse of the generosity of the Caliph 'Alī.

Begins:

আলা আলা বোলো ভাই এই কেবল সার ।
মুনস্য দুলাপ জনম না হইবে আর ॥
আলার নাম লইতে বান্দা রছুল বুলিও মুখে ।
এড়াবা দোজোকের দায় ভেসতে যাবা সুখে ॥

The poem is unfinished, and is written in the Muhammadan Bengali style, abounding in Hindustani words grossly misspelt. The author describes how the archangel Gabriel was sent to test the generosity of 'Alī by appearing before him in the garb of a mendicant, and begging alms of a thousand rupees. 'Alī was not possessed of so large a sum of money, so, in order not to disappoint the *fakīr*, he, at the suggestion of his sons Ḥasan and Ḥusain, was compelled to obtain the sum required by selling them to a wealthy merchant of Medina. After this his wife Fāṭimah advised 'Alī to go to her father, Muḥammad, and implore his aid, which he accordingly did. The story ends unfinished at this point.

38.

Add. 5660 F.—A collection of miscellaneous papers, of which the following are in Bengali. [N. B. Halhed.]

I. Foll. 1 and 2; $15\frac{1}{2}$ in. by 10; about 45 lines, $4\frac{1}{2}$ in. long; written on the right half of each page.

Instructions to the Amīn and Gomāshta at Haripal.

Begins:

মোং হরিপাল আমিন ও গোমাস্তা।

যে আড়ঙ্গের দালাল সকল কএক সন হইতে মোকরর আছে ইহারা কুম্পানির কাজ অনেক খতরা করিয়াছে তাতিরদিগের উপর একান্ত ইক্তিয়ার পাইয়া তাহাদিগের উপর জোর ও জবরদস্তিতে ও গোমাস্তা ও কোটীর দোসরা আমলা হায়ের সঙ্গে এক এতফাক হইয়া মবলগ বাকি পড়িয়াছে তাহার কিছুই আদায় করিতে পারে না।

The document contains a Bengali translation of orders issued by an officer of the East India Company concerning the collection of revenues derived from the manufacture of cloth at Haripal. It begins by stating that the Dallāls, or brokers, who had been appointed some years previously, were in the habit of oppressing the weavers, and, being in collusion with the Gomāshta, or agent, and other officials, had become lax in the collection of money due to the Company. They had accordingly been dismissed, and these rules had been drawn up for the guidance of the Amīn and Gomāshta with respect to their duties, and the supervision to be exercised by them over the newly appointed Dallāls in the management of the cotton trade, and the collection of revenues. The document is incomplete.

II. Foll. 3 and 4. One sheet 20 in. by 15.

A legendary account of the marriage of king Vikramāditya with the daughter of king Bhoja.

Begins:

মহাঁরাজ বিক্রমাদীত্য চরিত্র। সাং অবন্তিকে।

মোং ভোজপুর শ্রীযুত ভোজরাজা তাহার কন্যা নাম শ্রীমতি মৌনাবতি সোডষ বরিস্যা বড় স্নুন্দবি মুখ চন্দ্রতুল্য কেষ মেঘের রঙ্গ চক্ষু আকর্ণ পর্য্যন্ত যুক্ত ভ্রূর ধনুকের নেয়ায় ওষ্ঠ রক্তিমে বর্ণ হস্ত পদ্মের মৃণাল স্তন দাড়িম্ব ফল রূপ লাবন্য বিদ্যুৎ ছটা তার তুলনা আর নাঞী এমন স্নুন্দরি সে কন্যার বিভা হয় নাঞী।

Maunāvatī, the daughter of king Bhoja, sixteen years of age, and very beautiful, was determined not to marry any aspiring suitor unless he could manage to induce her to speak at night. Many princes came in hope of gaining her. One by one they occupied the same room with her at night on separate couches, and tried their best to extract even a single word from her lips, but all in vain. King Vikramāditya, hearing of her beauty, came also unattended and unknown. He also could not make her utter a word. Then, summoning two of his goblin attendants, Tāla and Vitāla, he ordered them to sit on the princess' bedstead, and reply to his questions. In the course of conversation with them the king cunningly narrated two amusing stories, which proved so interesting to the princess that she could not refrain from laughing, and making some remark, and thus became wedded to Vikramāditya.

III. Foll. 11 and 12.

A poem in 6 verses descriptive of female beauty. By Nandalāla.

Begins:

ও কি অপরূপ দেখি ধনি পিষ্টেতে লম্বিত ধরনি
সম্বিত কিম্বা ফনি কিম্বা বেনী
অলকা বেষ্টীত কনকে রচিত শিতি কিম্বা সৌদামিনি

The poem is followed by an English translation, probably by Mr. Halhed.

IV. Foll. 13—15.

বারমাস।

Bāramāsa.

A poetical description of the months. By Bhāratachandra Rāya. See no. 18.

Begins:

বৈসাখে য়ে [*i.e.* এই] দেসে বড় স্নুখের সময়।
নানা ফুল ফুটে মন্দ মন্দ বায়ু বয়॥
বসাইয়া রাখিব হৃদয় সরবরে।
কোকিলের ডাকে নিদ্রা কে জাইতে পারে॥

The poem is excerpted from the conclusion of Bhāratachandra's romance of Vidyā and Sundara. It is not copied in full, and varies somewhat from the text in the printed editions. An English translation is appended.

V. Foll. 16 and 17.

The lament of Arjuna at the death of his son Abhimanyu; a poem in the *laghutripadi* metre, taken from Kāśirāma Dāsa's translation of the Droṇaparva of the Mahābhārata, with an English translation and transliteration.

Begins:

পার্থ মহাবির   হইল অস্থির   পুত্রের মরন স্থনি ।
হাহা পুত্র মোর   এক ধনুর্দ্ধর   বিরগন চূড়ামনি ॥

VI. Foll. 18—20.

A list of seven Bengali poets and their principal works, written in Bengali and English, viz:—

Kāśīdāsa.—Jaiminī Bhārata.
Krittivāsa.—Rāmāyaṇa.
Mukunda Kavikaṅkana.—Maṅgala Chaṇḍīr gīta.
Kshemānanda.—Manasār gīta.
Govinda Dāsa.—Kālikāmaṅgala.
Dvija Mādhava.—Kṛishṇamaṅgala.
Bhāratachandra.—Annadāmaṅgala.

39.

Add. 5661 B.—Foll. 42. A volume of miscellaneous papers, containing notes on the astronomy of the Hindus, and other matter.
[N. B. Halhed.]

1. Foll. 26—30. Lists of Hindu castes, tribes, and professions, written in Bengali, and in Sanskrit characters, with transliterations and English translations; also Bengali names for the days of the week and months, with a note on the Bengali computation of time.

II. Fol. 31. A short list of Muhammadan tribes and professions, with their equivalent Hindustani terms.

III. Foll. 32 and 33. Bengali names of relationship, with transliterations and translations.

IV. Foll. 34—38. Notes on the Bengali system of arithmetical computation of the price or weight of marketable goods.

40.

Add. 26,592.—Foll. 163; 13 in. by 8; written on European paper, water-marked "Thos. Edmonds, 1804."
[William Erskine.]

A volume containing notes on various Indian languages, of which the following are on the Oriya language and literature.

I. Foll. 104, 105. A list of 70 works in Oriya, with transliterations. Of these some, marked 'W,' are original compositions, whilst others, marked 'S,' appear to be translations from the Sanskrit. It is headed "List of Wudya Compositions." The transliterations, and English notes, in this and following pieces, appear to be in the handwriting of Dr. J. Leyden. The Oriya words are written by a native scribe.

II. Foll. 106—128. Specimens of Oriya literature, with interlinear transliteration.

III. Foll. 130—151. A vocabulary of Oriya words, in alphabetical arrangement of the first letter only, from ଅ to ଷ. The words in the first three pages are transliterated, and their meanings are occasionally given.

IV. Foll. 156, 157. A transliteration of the commencement of Nīlāmbara Dāsa's Oriya translation of the Sanskrit Jaiminī Bhārata, *i.e.* the Āśvamedhikaparva, or 14th book of the Mahābhārata in the version ascribed to Jaiminī. According to Sir W. Hunter, Nīlāmbara Dāsa "lived 400 years ago."*

V. Foll. 158—163. Notes on Oriya grammar, with four short anecdotes transliterated.

* *Orissa*, vol. ii., p. 206.

ADDITIONS AND CORRECTIONS.

P. 2*a*. Dineśachandra Sena, in his valuable work on the Bengali language and literature,* quotes a Sanskrit verse which is found in several old and reliable copies of the Chaitanyacharitāmṛita, which gives Śaka 1537 (A.D. 1615) as the date of its composition.

P. 4*b*. The three Sanskrit stanzas are borrowed from Purushottama's grammar, entitled Prayogaratnamālā.

P. 6*b*. Vṛindāvana Dāsa is also the author of Bhajananirṇaya, a treatise on Vaishṇava devotion and religious obligations, published at Calcutta, 1901, under the editorship of Rādheśachandra Dāsa.

P. 8*b*. Dineśachandra Sena has published a long extract from an old family manuscript of the Rāmāyaṇa of Kṛittivāsa—not to be found in the printed editions—in which the poet has given an extensive genealogical account of himself.* From this it appears that Kṛittivāsa was the 7th in lineal descent from Udho Ojhā, who was a minister at the court of Danaujā Mādhava (A.D. 1280—1380). His great-grandfather, Nṛisiṃha Ojhā, settled at Phuliya probably about A.D. 1348. Kṛittivāsa was at the court of Kaṃsanārāyaṇa, Raja of Tahirpur, who ruled about the middle of the 15th century. It is probable, therefore, that he was born somewhere about A.D. 1440.

P. 10*b*, l. 13. *For* B.S. 1466 *read* Śaka 1466. Also, l. 28, *for* B.S. 1495 *read* Śaka 1495.

* *Vaṅgabhāshā o sāhitya* (2nd edit.), Calcutta, 1902, p. 332.

* *Ibid.*, pp. 107—113.

INDEX OF TITLES.

The references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference. Assamese works are indicated by an asterisk, Oriya works by a dagger.

INDEX OF PERSONS' NAMES.

Numerals coming after a name are precise, or approximate, obituary dates, but, in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

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CATALOGUE

OF

PUSHTU AND SINDHI

MANUSCRIPTS.

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TABLE OF TRANSLITERATION.

PERSIAN, HINDUSTANI, PUSHTU, AND SINDHI ALPHABETS.

Pers. & Hind.	Pushtu.	Sindhi.		Pers. & Hind.	Pushtu.	Sindhi.	
ب	ب	ب	b	ز	ز	ز	z
		ٻ	ḅ	ژ	ژ		<u>zh</u>
		ڀ	bh		ږ		ĵ
پ	پ	پ	p	س	س	س	s
		ڦ	ph	ش	ش	ش	sh
ت	ت	ت	t		ښ		<u>sh</u>
		ٿ	th	ص	ص	ص	ṣ
ٹ [1]	ټ	ٽ	ṭ, ṭr [2]	ض	ض	ض	ẓ
		ٺ	ṭh	ط	ط	ط	ṯ
ث	ث	ث	s̤	ظ	ظ	ظ	z̤
	ځ		<u>ts</u>	ع	ع	ع	ʻ
ج	ج	ج	j	غ	غ	غ	<u>gh</u>
		ڄ	j̈	ف	ف	ف	f
		جھ	jh	ق	ق	ق	ḳ
		ڃ	ñ	ک	ک	ڪ	k
چ	چ	چ	ch			ک	kh
		ڇ	chh	گ	گ	گ	g
ح	ح	ح	ḥ			ڳ	g̈
خ	خ	خ	<u>kh</u>			گھ	gh
د	د	د	d			ڱ	ṅ
		ڌ	dh	ل	ل	ل	l
		ڏ	ḍ̈	م	م	م	m
ڈ [1]	ډ	ڊ	ḍ	ن	ن	ن	n
		ڍ	ḍh		ڼ	ڻ	ṇ
ذ	ذ	ذ	<u>z</u>	و	و	و	w, v [3]
ر	ر	ر	r	ه	ه	ه	h
ڑ [1]	ړ	ڙ	ṛ	ي	ي	ي	y

Hamzah in the middle of a word, ʼ.

The Pushtu letters ږ and ښ have been represented by the softer sounds of 'ĵ' and '<u>sh</u>,' peculiar to the <u>Kh</u>aṭaks and Afghans of the Western tribes, rather than by the harder sounds of 'g' and '<u>kkh</u>,' as pronounced by the Yūsufzais and Eastern tribes.

[1] In Hindustani words only. [2] In Sindhi words only. [3] When corresponding to the Sanskrit व, and in Sindhi.

CATALOGUE OF

PUSHTU AND SINDHI MANUSCRIPTS

I. RELIGION.

1.

Or. 4236.—Foll. 174; 10 in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{2}$ in. long; dated A.H. 1294 (A.D. 1877).
[J. Darmesteter.]

نافع المسلمين

Nāfiʻ al-muslimīn.

A Ṣūfī metrical treatise containing injunctions relating to asceticism, religious observances, and moral conduct. By Ākhūnd Gadā.

Begins:

په نامه د هغه خداي م دا کتاب دي
چه يو نوم ئې پذومونو کښ وهاب دي
هغه ثنا ئي مدام وايم پرتبه
چه مي بيامرند هغه توفيق لخپله ربه

The author is probably the Ākhūnd Gadā, father of Ākhūnd Darwezah (*see* no. 2). The work, in 54 chapters (*Bāb*), has been published at Lahore in 1896. This copy agrees with the printed edition, except that it has several additional verses at the end, and the division of the chapters is not the same.

Copyist: Aʻẓam Dīn, of Babi.

Colophon: تمت تمام شد کتاب نافع المسلمين تصنيف اخون گدا صاحب ... تاريخ بتاريخ يوم دوشنبه در ماه محرم الحرم سنه ۱۲۹۴ هجري يکهزار دو صد نود وچهار از دست ملا اعظم دين ولد شاه عالم دين ساکن بابي فقير حقير پر تقصير ملازم ملزم درگاه شاه عالم الخ

Appended to the work is a Persian poem in praise of God, at the back of which is written حمد د اخوندزاده ولد حافظ سراج الدين ساکن بابي

2.

Or. 6274.—Foll. 173; 8 in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; 18th century.
[Major H. G. Raverty.]

مخزن الاسلام

Makhzan al-islām.

A compendium of Muhammadan faith and religious observances. By Ākhūnd Darwezah.

Ākhūnd Darwezah was the son of Ākhūnd

Gadā Ningarhārī.[1] He resided chiefly at Banher, in the country of the Yūsufzais, and was a disciple of Mīr Saiyid ʻAlī Ghawwāṣ,[2] Tirmizī. He died in A.H. 1048 (A.D. 1638-9), eight years after the death of his religious preceptor.

Besides the Makhzan al-islām, Darwezah has written the following Persian works :—

1. Tazkirat al-abrār, published at Peshawar, 1891, and Delhi, 1892. In this work—written in A.H. 1021 (A.D. 1612-3)—Darwezah gives an account of the Afghans and their origin, with notices of certain orthodox and heretical sects. See the Persian Catalogue, p. 28*a*.

2. Irshād al-ṭālibīn, a work on Muhammadan ethics, published at Lahore, A.H. 1310 (A.D. 1893).

3. A commentary on the Arabic Bad' al-amālī of ʻAlī ibn ʻUsmān al-Ūshī, published at Lahore, 1891, and 1900. See the Arabic Catalogue, p. 96*b*.

The Makhzan al-islām was written with the special object of refuting the heretical teaching of Bāyazīd Anṣārī, the son of ʻAbd Allāh, a learned Afghan of the tribe of Varmud, who lived in the district of Kaniguram on the borders of Kandahar. Bāyazīd had imbibed unorthodox religious beliefs by companionship with a Mulḥid called Mullā Sulaimān. He took up his abode at Ningarhar, where he became the founder of the Roshanīyah sect. He was bitterly opposed by the orthodox Sunnīs, and more particularly by Ākhūnd Darwezah, who gave him the title of Pīr i tārīk, " the father of darkness," whilst he ascribes to himself that of Pīr i roshan, " the father of light."

Dr. Leyden has written a complete history of the life of Bāyazīd, and an account of the Roshanīyah sect[1]—taken chiefly from the Dabistān i mazāhib—with remarks on the hostile attacks of Ākhūnd Darwezah. Speaking of the present work, he says : " The *Makhzan Afghání*, of which he [*i.e.* Darwezah] is the principal author, is a miscellaneous compilation on the ritual and moral practice of *Islam*, composed in the *Pashtú* or *Afghán* language, in a style of measured prose. The texture of the work is of a very loose and unconnected nature ; so that the different chapters of which it consists admit of easy transposition ; a circumstance which has given rise to great diversity of arrangement and variety of readings."

The Makhzan al-islām appears to have been originally composed by Darwezah in 9 sections, or Bayāns, with Persian prefaces, and an introductory chapter containing an exposition of verses from the Koran and Arabic prayers. It was subsequently enlarged by additional matter contributed by Karīmdād, the son of Darwezah, Mullā Aṣghar, the author's brother, and Muḥammad ʻAbd al-Ḥalīm, the son of ʻAbd Allāh, and grandson of Darwezah. Finally the whole was compiled, revised, and re-arranged in its present popular form in A.H. 1024 (A.D. 1615)[2] by ʻAbd al-Karīm, another son of Darwezah. In the present copy this additional matter appears as a supplement at the conclusion of Darwezah's eight Bayāns ; in the following copies, and also in the manuscripts in the India Office Library,[3] it is incorporated in the original work, with alterations, additions or abbreviations, and under various methods of arrangement.

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[1] There appears to be some uncertainty as to the correct spelling of the name of this town. In Macgregor's N.W. Frontier, vol. i., p. 532, it is spelt Nangrahar, and in Beale's Buddhist Records, vol. i., p. 91, Nagarahara.

[2] See the Khazīnat al-aṣfiyā of Ghulām Sarwar, Cawnpore, 1894, p. 471. Muḥammad ʻAbd al-Shakūr, the author of the Tazkirah i ʻulamā i Hind, Lucknow, 1894, p. 59, calls him ʻAlī al-Khawwāṣ.

[1] *The Rosheniah Sect and its Founder Báyezíd Ansárí*, Asiatic Researches, vol. xi., London, 1812.

[2] See the colophon to MS. no. 5.

[3] *Catalogue of Persian Manuscripts* by H. Ethé, nos. 2632—38.

Contents:—

I. Foll. 2*b*—8*a*. The Sūrah Fātiḥah and Sūrah Ikhlāṣ (Sūrahs 1 and 112 of the Koran), and Arabic prayers, with Pushtu versions of the same.

Begins: کل آغاز د نیك چار پنامه د حق [بهتر] دي بي مثل بي مانند دي [تر جمله] عقلون بر دي هر چار چه کړي [آغاز] د حق نوم ته پر یاد نه کړ له اول

II. Foll. 8*a*—15*a*. Bayān I. A compendium of the Muhammadan belief, being a metrical paraphrase of the Bad' al-amālī, an Arabic Ḳaṣīdah by Sirāj al-Dīn 'Alī ibn 'Uṣmān al-Ūshī al-Farghānī.

The Persian preface begins with an Arabic preamble:—

الحمد لله الغني الذي افتقر الحيوانات باسرهم الي التفهم بينهم من احوال ضمايرهم ثم احض الانسان بالافتقاد الي ذلك لكونه حاملا لوديعة تعالي والصلوة

The Pushtu paraphrase begins:—

پنامه د حق آغاز کړم اوس لدیه علم کلام
دي رحمن الرحيم خداي دي بل چارم شي تمام

A lacuna occurs after fol. 9.

III. Foll. 15*a*—37*a*. Bayān II. A paraphrase of the Arabic Ḳaṣīdat al-burdah, a poem in praise of Muḥammad, by 'Abd Allāh Muḥammad ibn Sa'īd al-Būṣīrī.

Persian preface begins: بیان دوم در تسهیل قصیده برده که جمله تصانیف امام همام رحمة الله علیه علي الدوام محمد بوصیري علیه الرحمة والغفران است

Pushtu begins: پنامه د حق بوایم چه د حق لبرکت پقیامت م بخر و شي د رسول ثنا بوایم څو پماویل شین

IV. Fol. 37*a*—48*a*. Bayān III. An account of 72 unorthodox sects, with particulars of the heretical tenets of each.

Persian preface begins: بیان سیوم اندرانکه چون ملتها باطله بهفتاد دو گروه رسیده و هر کدام ایسان بیك اعتقادي از مذهب سنت و جماعت جدا شده اند

Pushtu begins: د هر څیز اصل ثابت ذي څلك نوم باند رغیږي هم پعقل را کښووزي

V. Fol. 48*a*—58*b*. Bayān IV. An abstract of the Khulāṣah of Luṭf Allāh Kaidānī, an Arabic manual of instruction on ceremonial ablutions and prayer, in eight Bābs.

Begins: بیان چهارم در تیسیر آوردن خلاصه کیداني تا بر جمله عوام الناس از افغانان او اسهل آید و هر کس از و بهرهٔ دیني برسد . . . بسم نام الله خداي دي کارساز د کل عالم دي د بندګان رحمن مهربان دي

VI. Foll. 58*b*—76*a*. Bayān V., divided into three Faṣls.

Faṣl 1. A translation of four articles of belief (عقیده) from the Arabic of Ẓiyā al-Dīn Imām Muḥammad Shāmī.

Begins: بیان پنجم مشتمل بر سه فصل اول در ادا کردن بعضي عقایدهاي که از عقیدهٔ ضیاءالدین امام محمد شامي منقول گردانیده بالفاظ افغاني آورده تا افغانانرا فایده کلي باشد * عقیده اول کند څوك د و پوښتین چه ایمان لشریعت لاسلام لاحسان سره څه دي

Faṣl 2. A translation of an Arabic treatise by Najm al-Dīn 'Umar ibn Muḥammad al-Nasafī on heretical sects, in twelve Firḳahs.

Persian preface begins: فصل دوم اندرانکه حضرت شیخ امام الانام مفتي الجن مولانا نجم الملة والدین عمر النسفي رحمة الله علیه الرحمة در رساله خود آورده است

Pushtu translation begins: امام عمر نسفي هسي ویلي مبرهن دي چه صوفیان د حق دوستان دي هم د زړه په پاك کردن دي

This section has been printed in the "Gulshan i roh," pp. 135—140, and in Dorn's "Chrestomathy," pp. 24—33.

Faṣl 3. A treatise on the correct reading of the Koran.

Persian preface begins: فصل سیوم اندرانکه قرانرا ازروي خواندن جهل و نادانی بلا اداي مخارج حروف و اعراب خواندن از منهیات است

Pushtu begins: د بنه خداي ثنا برایم خوم توان وي تپایین چه قرآنئي راستولي پرسول دي

VIII. Foll. 76a—92b. Bayān VI. An explanation of the correct interpretation of religious terms arranged according to the Arabic alphabet.

Persian preface begins: بیان ششم اندرانکه بعضي ملحدان درین ایام از حروفات تهجي چیزتقدیرمي کرده و تاویل مي نموده

Pushtu begins: الف اسم د الله دي لتکي مبرا دي هر چه پدا اسم مشغول شه هغه سالك الي الله دي

VIII. Foll. 92b—117b. Bayān VII. An exposition of the Sunnī belief, and religious observances, in 23 Nuktahs.

Persian preface begins: بیان هفتم در بیان نکات که بعضي چیزها که معتقدات مذهب سنت و جماعت را از دانستن آن ناچاري است بالفاظ افغاني آورده شود

Pushtu begins: د ایمان زده کول فرض پرادمیان چه ایمان نه پیژنین هغه د کافران

IX. Foll. 117b—135b. Bayān VIII. An account of Bāyazīd Anṣārī and his sons, up to the death of Jalāl al-Dīn, and the accession of Ahdad as head of the Roshanīyah sect. This chapter is written in Persian and also in Pushtu.

Persian begins: بیان هشتم در ذکر ملحدي که سبب شده است مر تالیف این کتاب را چنانکه در سرنامه کتاب گفته ایم بدان اي فرزند که عبد الله نام شخصی در حدود قندهار الخ

Pushtu begins: واوري یاران پاك بني هسي ویلي لکه آخره زماني شي گمراهان به پیدا کیږي پهر کلي

These eight Bayāns and introductory prayers comprise the original work of Ākhūnd Darwezah.

Ends: اکثر دین م جمع کړي دي پدا کبن بل غاړ د شي خلاصه لکه م فهم باند وکړ اي طالب په آخر چه م تمام کړ دي پمثل خزینه دي څلك ما ئي نامه مخزن الاسلام کړه

Appended to the work are two Persian epilogues, the latter containing notes on particular letters of the Pushtu alphabet. ʻAbd al-Karīm, the son of Darwezah, is stated in the colophon to be the compiler.

Colophon: مصنف را و جامع را بدعا ایمان یاد فرمایند و باید دانست که جامع این فقیر کثیر التقصیر عبد الکریم ابن مخدوم درویزه است

The following additional matter has been appended:—

X. Foll. 135b—152. Another alphabetical list of religious terms with explanations after the model of Bayān VI., by Karīmdād, the son of Darwezah, to which is appended a supplement (ملحقات) by ʻAbd al-Ḥalīm, son of ʻAbd Allāh, and grandson of Darwezah, containing religious advice and an invective against the heretical teaching of Bāyazīd.

Begins: اي چه ته وائي طالب چه شهي به چرته اوسي ځاي زړه دي ول نور ور خبر نه یم چه دا زړه به چرته اوسي

The alphabet is abridged; the complete text will be found in the following copy. It extends as far as the letter ظ inclusive, followed by م and و. To it is added a portion only of ʻAbd al-Ḥalīm's supplement, beginning with the letter ع (fol. 150b = fol. 158a of no. 4).

XI. Foll. 153—173. Articles of faith, and ceremonial observances, by Karīmdād. A

lacuna occurs after fol. 152 of the concluding portion of ʻAbd al-Ḥalīm's composition and the first part of this section. The following are the headings of the subjects extant in this copy :—

Fol. 153*b*. امنت بالله ـ وملايكه ـ وكتبه ـ ورسله ـ واليوم الاخر ـ والقدر خيره و شره ـ والبعث بعد الموت

Fol. 164*b*.	در بيان واجبات اسلام
,, 165*a*.	در بيان سنت اسلام
,, 165*b*.	در بيان احكام شريعت
,, 165*b*.	در بيان حيض و نفاس
,, 166*b*.	در بيان مفسدات نماز
,, 168*b*.	مخمس(للجمل written) افغاني

3.

Or. 4234.—Foll. 150; 11 in. by 7½; 14 lines, 4¾ in. long; 18th century.

[J. Darmesteter.]

Another copy of the Makhzan al-islām.

Begins :—

پنامه د حق آغازكرم اوس لحق سر براز كرم
دي رحمان رحيم خداي دي د طاعت قدم بساز كرم

The introductory Arabic prayers are not in the same order as in the preceding manuscript. The second and third Faṣls of Bayān V.—here numbered Faṣls one and two respectively—are placed immediately after the Arabic prayers (foll. 6*b* and 12*b*). These are followed by Karīmdād's composition on religious observances (art. xi. of the preceding), the different subjects having the following Persian headings :—

Fol. 19*a*.	دربيان آداب مبرز رفتن و استنجا ممنوعه و نواقص وضو
,, 20*a*.	در بيان ممنوع و پاك كردن جامه
,, ,,	در بيان شكنندهٔ وضو
,, 20*b*.	در بيان تعداد ايام شهور شمسيه
Fol. 20*b*.	در بيان تعداد اقدام شهور مذكوره
,, 21*a*.	در بيان تسهيل آوردن مسله خزانة الفقه از باب حيض و نفاس
,, 24*b*.	در بيان استحاضه و احكام آن
,, 25*b*.	در بيان نفاس و احكام آن
,, 29*a*.	در بيان باسم سبحانه و تعالي در معاني امنت بالله
,, 38*a*.	در بين واجبات اسلام
,, 38*b*.	سنت اسلام
,, ,,	احكام شريعت
,, ,,	مفسدات نماز
,, 40*a*.	در بيان نماز جنازه
,, 40*b*.	مخمس افغاني

The third and fourth Bayāns (foll. 65*a* and 73*b*) are termed Faṣls, and the fifth to the seventh are called Bābs. In Bayān V. there is a lacuna, after fol. 82*b* line six, of the concluding part of the second and the whole of the third article of belief (عقيده).

Karīmdād's complete alphabet (art x. of the preceding) is appended to Bayān VII. (foll. 115*a*—129*b*), with the first few verses only of ʻAbd al-Ḥalīm's supplement, to which is added a note in Persian stating that, forasmuch as an exposition of the letters ق, ل, ه, لا and ي by Imām al-Dīn Bābā ʻAbd al-Karīm was not known, the redactor, Muṣṭafā Muḥammad, bin Miyan Nūr Muḥammad, bin Imām al-Dīn ʻAbd al-Karīm, bin Makhdūm Darwezah, had supplied the same to the best of his understanding, and had also written an exposition of the Āyat al-kursī, or "Throne-verse" (Sūrah ii. v. 256 of the Koran). The date and place of redaction are stated to be Islampur, A.H. 1112 (A.D. 1700). This interpolation by the grandson of ʻAbd al-Karīm, the son of Darwezah, appears, however, to have been omitted by the scribe, as the last chapter, Bayān VIII. (unnumbered), follows immediately after the above statement.

The work concludes with the two epilogues, as in the preceding copy, but the name of Karīmdād appears, instead of that of 'Abd al-Karīm, as the redactor.

Colophon: تمت هذه النسخة الميمونة المباركة الشريفة المخزن الاسلام بلسان الافغانية مصنفة شيخ المشايخ درويزه قدس سره العزيز و معلوم بادكه جامع تاليف اين كتاب كريمداد بن مخدوم درويزه قدس الله سره العزيز تمت تمام شد

The scribe has added to the work a collection of instructive verses from the poems of 'Abd al-Rahmān and Sher Muhammad (foll. 145—150).

4.

Or. 396.—Foll. 176; 11 in. by 7; 14 lines, $4\frac{3}{4}$ in. long, well written, early 19th century. [Geo. Wm. Hamilton.]

Another copy, similar in arrangement to the preceding.

The section containing Karīmdād's religious observances (foll. 21*a*—36*b*) is somewhat abbreviated. The portions coming after the confession of faith (امنت بالله), and the Mukhammas, are omitted.

To Karīmdād's alphabet (foll. 134*b*—157*b*) is appended the supplement (ملحقات) of Muhammad Halīm, the grandson of Darwezah, of which the first few verses only are found in the preceding copy.

The Persian portion of Bayān VIII. has been omitted.

The colophon is the same as in no. 2, the name of 'Abd al-Karīm appearing as the redactor.

5.

Add. 27312.—Foll. 290; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 10 and 12 lines, $3\frac{1}{2}$ in. long; 18th century. [Duncan Forbes.]

Another copy of the Makhzan al-islām.

Begins: كل آغاز د نيك چارپنامه د حق بهتر دي بـي مثل بي مانند دي ترجمله عقلون بر دي

This copy begins with the second Fasl of Bayān V., preceded by a few introductory verses. The Arabic prayers, which are usually placed first, come immediately before Bayān I. (foll. 63*a*—71*a*), after Karīmdād's religious observances (foll. 24*a*—63*a*).

Bayān III. (fol. 118*b*) is called Fasl iii., and the fifth and sixth Bayāns are called Bābs.

Muhammad Halīm's supplement occurs in full (foll. 259*a*—272), appended to Karīmdād's alphabet, as in the preceding copy. A lacuna occurs after fol. 262.

The Persian portion of Bayān VIII. (fol. 272*a*) has been omitted.

It is stated in the colophon that 'Abd al-Karīm completed this redaction on Friday, the 21 Muharram, A.H. 1024, *i.e.* 20 February, A.D. 1615.

Colophon: بايد دانست كه جامع اين تاليف فقير كثير التقصير عبد الكريم بن مخدوم درويزه است قدس الله سره العزيز قد وقع الفراغ من جمعت هذا التاليف و استكتابه يوم الجمعه فى تاريخ احدي و عشرون من المحرم الحرام في سنه الف و اربعة و عشرون تمت بالخير

Several folios, chiefly at the beginning and end of the volume, have been written by a later hand. There is a note on the margin of the first page stating that the manuscript was sold to Sāhīb Khān Marhatte on the 5th Jumāda I., A.H. 1186 (A.D. 1772) for four rupees.

6.

Or. 2831.—Foll. 151; 11 in. by $7\frac{1}{2}$; 15 lines, 5 in. long; carefully written; dated 5 Nov., 1874. [Rev. T. P. Hughes.]

Another copy of the same work.

Begins : په نامه د حق آغاز کرم اوس له دي علم کلام دي رحمٰن رحیم خداي دي بله چارِم شي تمامه

In this copy the Persian headings, and introductions to the different parts of the works, are entirely omitted. It begins with the Pushtu text of Bayān I., to which are added the Arabic prayers, and the two Faṣls of Bayān V., the third being placed before the second. These are followed by Karīmdād's ceremonial observances and Mukhammas with Pushtu headings.

Karīmdād's alphabet (foll. 121*b*, line 9—143*a*) is not as extensive as in the two preceding manuscripts. Muḥammad Ḥalīm's supplement, and the two epilogues at the conclusion of the work, have been omitted.

The printed edition of Delhi, 1885 (?) agrees with this copy, except that the Persian portions and epilogues have been retained, but without stating the name of any redactor.

7.

Or. 4489.—Foll. 200 ; 11 in. by 7 ; 17 lines, 4½ in. long ; written about the 18th century. [Major H. G. Raverty.]

فوائد شریعت

Fawā'id i sharī'at.

A manual of Muhammadan religious obligations, in 82 chapters (*Bāb*). By Muḥammad Ḳāsim, Ākhūnd of Swat.

Begins : عجب نور وه پیدا شوي د سرور له خانه [دانه] و افغان ت را ختلي دِ ترمیز لپاك كان پر افغانو [توره شپه] گمراهي پر غلبه وه غوث قطب شیخ علي [مثال د نور وه]

Major Raverty states in the Introduction to his Grammar that the Fawā'īd i sharī'at is "a very valuable work, written in the year A.H. 1125, A.D. 1713, by Ākhūnd Ḳāsim, who was the chief prelate and the head of all the Muḥammadan ecclesiastics of Hasht-nagar and Peshāwer, which places, in those days, rivalled Bokhārā itself in learning."

In the prologue the author calls himself Abū al-Ḳāsim ibn 'Abd Allāh. The work has been frequently published at Delhi and Peshawar. Selections are printed in the "Gulshan-i-roh," and Dorn's "Chrestomathy."

Copyist : Ḥaidar Shāh. تمت تمام شد من ید حیدر شاه

8.

Or. 5888.—Foll. 61 ; 9 in. by 6 ; 11 lines, 3½ in. long ; written *circa* A.D. 1800. [H. Beveridge.]

رشید البیان

Rashīd al-bayān.

A manual of instruction on religious duties, in verse. By 'Abd al-Rashīd.

Begins : پس لحمد له صلوت
دا رنك وايم زه و تات
چه طلب د علم فرض دي
د دين علم للك فرض دي
په پوښتو مي دين بيان كر
ستاده پاره مي آسان كر

The work is written in simple language, suitable for the comprehension of women and children. It has frequently been published.

'Abd al-Rashīd states at the conclusion that he was the son of Sulṭān Ḥusain, of the Farrūḳī sect of the Ḳuraishī clan, and a resident of Langarkot. His ancestors lived at Multan. He composed the work in A.H. 1169 (A.D. 1756).

Ends : چه مي غم د خاطر وركه شه
لفكر ونوبي زړه سپك شه
اوس . سلام د وي يارانو
پـه جمله و مؤمنانو

II. HISTORY.

9.

Or. 2893.—Foll. 740; 13 in. by 8; 13 lines in a page; dated Peshawar, April, 1885.
[Rev. T. P. Hughes.]

تاريخ مُرصع

Tārīkh i muraṣṣa'.

A History of the Afghans. By Muḥammad Afẓal Khān.

Begins: باسمك القدوس سبحان الله وبحمده پاكي د هغه خداي تعالي لره چه زمام ئي د اختيار او د اقتدار په قدرت كامله سره د خلقت انساني په جذاب گردون اقتدارئي د بادشاهانو عالي تبارو سپارلي دي

Muḥammad Afẓal Khān was the son of Ashraf Khān, and grandson of the famous Khushḥāl Khān Khaṭak. When his father was betrayed by the machinations of his uncle Bahrām into the hands of the Moguls in A.H. 1095 (A.D. 1683), and sent as a state prisoner to the fortress of Bijapur, Afẓal Khān was only 17 years of age, and unable to take his rightful position as head of the Khaṭak clan, but, after the death of his father in captivity in A.H. 1105 (A.D. 1693), he succeeded to the chieftainship.

The Tārīkh i muraṣṣa' contains a Pushtu translation of the Makhzan i Afghānī, otherwise called Tārīkh i Khānjahānī, a Persian history of the Afghans, written by Ni'mat Allāh in A.H. 1020 (A.D. 1611), described in the Persian Catalogue, p. 210*a*, *et seq.* Afẓal Khān has added to his translation of this work a special account of the Yūsufzais, and an extensive history of the Khaṭak family, more particularly of his renowned grandfather Khushḥāl Khān.

After a long preface, in which are introduced several poetical compositions in Persian and Pushtu, the author divides the work into 3 Bābs and 7 Daftars (fol. 15*b*), to which is appended a Khātimah. The contents are as follows:—

Bāb I. Foll. 16*a*—23*a*. History of Mihtar Ya'ḳūb Isrā'īl Allāh (Jacob), from whom the Afghans trace their descent.

Bāb II. Foll. 23*a*—42*b*. History of king Ṭālūt (Saul), and an account of the migration of the Afghans to the mountainous country of Ghor, and the Sulaiman range.

Bāb III. Foll. 42*b*—65*a*. History of Khālid ibn Valīd, to the end of the Caliphate of 'Umar.

Daftar I. Foll. 65*b*—118*b*. History of Sulṭān Bahlol Lodī, Sulṭān Sikandar Lodī, and Sulṭān Ibrāhīm.

Daftar II. Foll. 119*a*—237*a*. History of the reigns of Sher Shāh Sūr, Islām Shāh, and 'Ādil Shāh, called 'Adlī.

Thus far the Tārīkh i muraṣṣa' is only a translation of the first portion of Ni'mat Allāh's Makhzan i Afghānī. See Dorn's translation,[1] pt. i., pp. 1—184.

Daftar III. Foll. 237*a*—271*a*. An account of distinguished Afghan chiefs. This chapter also is translated from Ni'mat Allāh's history, but does not appear in Dorn's translation, which was made from a shorter recension of the Persian work. It contains an account of Khānjahān Lodī, Diler Khān, Bahādur Khān, Purdil Khān, and Daryā Khān.

Daftar IV. An account of events which occurred at Kabul. This chapter is so described in the preface, but is not found in this or following copies of the work.

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[1] *History of the Afghans*, London, 1836.

Daftar V. Foll. 271*a*—299*b*. An account of the migration of the Ghorī and Khakhī tribes from Kandahar to Kabul.

The historical events described in this and the following chapter were compiled by Afẓal Khān from the Tazkirat al-abrār of Ākhūnd Darwezah, the Tabakāt i Akbārī, Jahāngīr-nāmah, and other Persian sources. Extracts from these two chapters will be found in the "Gulshan i roh" and "Kalīd i Afghānī," of which latter work there is an English translation by T. C. Plowden (Lahore, 1875). See also H. W. Bellew's "General Report on the Yusufzais," Lahore, 1864.

Daftar VI. Foll. 300—610*b*. The genealogy and history of the Khaṭaks, with a detailed account of the principal events in the life of the author's grandfather, Khushḥāl Khān. His imprisonment in the fortress of Gwalior, and the accession of the emperor Aurangzeb are described in a Tarjī'band poem (foll. 348—356). There are several other poetical pieces, also chronograms, in Persian and Pushtu.

Daftar VII. Foll. 610*b*—717*b*. An account of famous Afghan darweshes, and their miraculous powers.

The first part of the chapter is a translation of the third Faṣl of the Makhzan i Afghānī. See Dorn's translation, Part ii., pp. 1—39. It contains short memoirs of 28 Sarabanī, 18 Baṭanī (also spelt Paṭanī), and 17 Ghur-ghushtī Shaikhs, with the omission of no. 8 in the translation.

The latter part (foll. 651—717) contains supplementary notices of other famous Shaikhs, mostly of the Khaṭak tribe. These are: Ādam Banaurī, Abū al-Fatḥ, Nasik Khaṭak Karlānrī, Pīr Sabāk, Shaikh Bahādur and his son Shaikh Raḥmkār Khaṭak Karlānrī, Ākhūnd Muḥammad Chālāk, Miyān Jamīl, Miyān al-Hadād, and Rāwal Fakīr.

Khātimah. Foll. 717*b*—740. Genealogy of the Afghans in 3 Faṣls, viz: (1) the Sarabanīs, (2) the Baṭanīs, and (3) the Ghur-ghushtīs. This also is translated from the Makhzan i Afghānī. See Dorn's translation, Part ii., pp. 40—57.

Afẓal Khān is also the author of 'Ilmkhānah i dānish, a Pushtu version of the Fables of Bīdpāi, translated from the Persian 'Iyār i dānish (*see* no. 52).

Ends: په سلسله کښ د افغان له وقت د حضرت خالد او قيس عبد الرشيد پټان په ذکر کښ د فرملي او د خطاني راغلي نه دي او گفتار د دوي صورت نه نيسي په دا چه نسب د پښتانه سلسله در سلسله دي گنجايش د غير نشته

Copyist: Maulavī Muḥammad Ḥasan, of Peshawar.

Colophon: ډير ډير شکر او حمد هغه يو خداي لره چه . . . دا کتاب مستطاب يعني تاريخ مرصع تصنيف د افضل خان . . . په قلم د مولوي محمد حسن په شهر د پښاور کښ په اته ويشتم تاريخ د مياشت د اپريل سنه ۱۸۸۵ . . . ښکلي شه

10.

Add. 26,336.—Foll. 247; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 17 lines, $3\frac{3}{4}$ in. long; well written, apparently in the latter part of the 18th century.

[WILLIAM ERSKINE.]

Another copy, containing the following incomplete portions of some of the chapters:—

Foll. 1—23. Daftar I. Fol. 71*b* 5—106*a* 11 of the preceding.

Foll. 24—59. Daftar II. Fol. 119*a* 9—162*b* 7.

Foll. 60—100. Daftar II. Fol. 163*a* 9—222*b* 10.

Foll. 101—131. Daftar VI. Fol. 387*b* 8—421*b* 9.

Foll. 132—203. Daftar VI. Fol. 502*b* 12—610*b* 4.

Foll. 204—217. Daftar VII. Fol. 610*b* 4—634*b* 13.

Foll. 218—235. Daftar VII. Fol. 691*b* 2—717*a* 10.

Foll. 236—243. Khātimah. Fol. 717*b* 5—731*a* 10.

Foll. 244—247. Khātimah. Fol. 734*b* 2—740, the end.

11.

Or. 4487.—Foll. 765; 13 in. by 7¾; 15 lines, 4½ in. long; dated A.H. 1272 (A.D. 1856); bound in stamped leather.

[Major H. G. Raverty.]

Another copy, agreeing with Hughes' copy, no. 9, but incomplete. The whole of the Khātimah, containing the genealogy of the Afghans, is wanting; the manuscript ending in the middle of the account of Rāwal Fakīr, at the end of Daftar VII. on fol. 715*b* of no. 9.

Copyist: Nūr Muḥammad, of Kandahar.

The copy was made at Multan for Major Raverty, then Assistant Commissioner, and was completed in A.H. 1272, as stated in a pencilled note at the end.

The binder's name, Muḥammad Sa'īd, Pashāwarī, is stamped on the middle of each cover, with the date A.H. 1274.

12.

Or. 4231.—Foll. 124; 9 in. by 5½; 15 lines, 3 in. long; 18th century.

[James Darmesteter.]

شاهنامه

Shāhnāmah.

A history in verse of Aḥmad Shāh Durrānī from his rise to power in the service of Nādir Shāh to the commencement of his campaign against the Marathas at Panipat. By Ḥāfiẓ.

Begins:

اول ثنا دَه د سُبحان — چه پادشاه دي د جهان
كه هزار مي شي زبان — په څو قسم كه بيان
نه به شي لـه ما ادا — كه كويا شي واړه دا
چه خلقت كه له عدم — څه زيبا صورت له . . .

Contents: Praise of God, Muḥammad and his companions, fol. 1. Introduction, fol. 7*a*. Account of Nādir Shāh, fol. 12*a*. Departure of Chamkanī to Lahore, and death of Nādir Shāh, fol. 14*b*. Coronation of Aḥmad Shāh Durrānī, as king of Afghanistan (A.D. 1747), fol. 18*a*. Defeat and flight of Nawāb Nāṣir Khān, fol. 22*a*. March of Aḥmad Shāh to Lahore, fol. 25*a*. Nawāb Shāhnawāz Khān makes ready to oppose him, fol. 29*a*. Battle at Shāhlimār, near Lahore, fol. 31*b*. Arrival of the Moghul forces with the Wazīr Ḳamar al-Dīn Khān from Jahanabad, fol. 36*a*. Aḥmad Shāh assures himself of the fidelity of his chieftains, fol. 38*a*. March to Sirhind, fol. 41*a*. Battle at Sirhind (A.D. 1748), fol. 43*a*. Arrival of Nawāb Mu'īn al-Mulk as governor of Lahore on the death of his father at the battle-field of Sirhind, fol. 49*b*. Alliance with the Emperor of Delhi, brought about by the intervention of Nawāb Mu'īn al-Mulk, fol. 54*b*. Return of Aḥmad Shāh to Kabul, fol. 59*a*. Battle with Nawāb Mu'īn al-Mulk, fol. 62*b*. Sack of Delhi (A.D. 1756), fol. 75*a*. March to Jainagar, fol. 77*a*. March from Anupshahr towards Shahdara, fol. 86*b*. Crossing the river Jumna, fol. 90*a*. Nawāb Najīb al-Daulah opposes the Maratha forces at Panipat, fol. 92*b*. Despatch of Bāhū Ādam to Najīb al-Daulah, fol. 96*a*. Stoppage of grain supplies to the Marathas, fol. 97*b*. Aḥmad Shāh opposes the Marathas at Panipat, fol. 100*b*. Khātimah, fol. 121*b*.

The poem bears the date A.H. 1172, *i.e.* A.D. 1759-60, and was therefore written during the continuance of the wars with the Marathas, in which they were finally defeated at Panipat in January 1761. This manuscript appears to be the author's autograph, and has many corrections, and additional verses on the margin.

For an account of the life of Aḥmad Shāh, see Tawārīkh i Khwurshīd i Jahān, by Sher Muḥammad Khān, Lahore, 1894, p. 148; also Tārīkh i Sulṭānī, by Sulṭān Muḥammad Khān, Bombay, 1298 (1881).

Ends:

شاه‌نامه مي شوه منظوم | په كاغذ باندي مرقوم
ايما حافظ طوطي زبانه | ژبه بند كړه له بيانه
په دا ختم كړه گفتار | په تنظيم مكړه اشعار

13.

Or. 4488.—Foll. 152; 12 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long; neatly written, dated 26 July, 1864. [Major H. G. Raverty.]

تواريخ حافظ رحمت خاني

Tawārīkh i Ḥāfiẓ Raḥmatkhānī.

A history of the Yūsufzai Afghans. By Pīr Mu'aẓẓam Shāh.

Begins: سپاس و ستايش مالك الملكي كه كنگرهٔ قصر كبرياي جلالش رفيعتر از آنست كه كمند اوهام خواص و عوام بدانجا تواند رسيد و فضاي بيداي كمالش وسيعتر از آنست كه مرغان اولي اجنحهٔ نفوس فلكي و عقول ملكي بدانجا رخت تواند كشيد

The author states in a Persian preface that he was the son of Pīr Muḥammad Fāẓil, a resident of the village of Pīr Sahbāk in the Peshawar District, and in the service of Ḥāfiẓ Raḥmat Khān, the Rohilla chieftain (who died A.H. 1188, *i.e.* A.D. 1774). His royal master chanced to see a manuscript copy of the Tawārīkh i Afāghinah[1] in the library of Khān Bahādur Khān, an Afghan of the Ghoriakhel, Dā'ūdzai, at Shahjahanpur (Delhi). In it was a history of the Khakhī and Ghorī clans, with a special account of the Yūsufzais, written in Pushtu mixed with Persian, after the style of the Tazkirah of Ākhūnd Darwezah (*i.e.* the Makhzan al-islām). Pīr Mu'aẓẓam Shāh, at the command of Ḥafiẓ Raḥmat Khān, re-wrote that history in an easier and more readable style.

The work is divided into seven chapters (Maḳām). The date of composition, A.H. 1181, *i.e.* A.D. 1767-68, is given in a concluding poem.

1. Fol. 4*a*. The original habitation of the Khakhī and Ghorī clans, their settlement in the country of Kabul, and disagreements with the governor, Mīrzā 'Ulugh Beg.

2. Fol. 22*b*. Migration of the Yūsufzais to Peshawar, battles with the Dalazāks, the conquest of the Doab, and Bajawar, and occupation of the city of Hashtnagar.

3. Fol. 49*b*. Invasion of Swat under the leadership of Malik Aḥmad, and the advance of the Emperor Bābar for the subjugation of the Yūsufzais.

4. Fol. 85*a*. The settlement of the Gāgiānīs in the Doab, the arrival of Bābar Shāh from Kabul at Peshawar, and his defeat of the Dalazāks.

5. Fol. 97*a*. The wars between the Gāgiānīs and the Dalazāks.

6. Fol. 113*b*. The division of the conquered territories amongst the various clans, made under the direction of Shaikh Malī; the death of Shaikh Malī and Malik Aḥmad; the succession of Khān Kajo to the chieftainship, and the commencement of a feud with the Ghoriakhel.

7. Fol. 134*b*. The expedition of the Yūsufzais against the Ghoriakhel, their defeat and the occupation of their lands by Khān Kajo.

The work is stated in the colophon to have been composed by Miyān Mu'aẓẓam Shāh during the rule of Muḥammad 'Aẓīm Allāh Khān, the son of Dilāwar al-mulk 'Izzat al-daulah Dūndī Khān Bahādur Bahrām i jang.

Copyist: Mīrzā Muḥammad Ismā'īl, of Kandahar.

كاتب الحروف ميرزا محمد اسماعيل قندهاري
بتاريخ ٢٦ ماه جولائي سنه ١٨٦٤

[1] By Ḥusain Khān Afghān, written about A.D. 1622. See Ethé's *Catalogue of Persian MSS. in the India Office*, no. 581, p. 233, also Rieu's Catalogue, p. 230*a*.

III. LEXICOGRAPHY.

14.

Or. 4490.—Foll. 724; 12½ in. by 8; 17 lines, 4½ in. long; written on European paper stamped on the corner "Rolland Freres, Bordeaux." [MAJOR H. G. RAVERTY.]

رياض المحبّت

Riyāẓ al-maḥabbat.

A Pushtu grammar and vocabulary, written in Persian. By Nawāb Maḥabbat Khān.

Begins: ستايش بيكران و نيايش فراوان نخل بندي را بايد كه حدايق جهان را بكلهائي بوقلمون و نهال هاء كونان كون آراستكي و پيراستكي بخشيد الخ

Maḥabbat Khān was the eldest son of Ḥāfiẓ Raḥmat Khān, the famous Rohilla chieftain, who died in battle in A.H. 1188 (A.D. 1774). He composed this work for Sir Charles Barlow in A.H. 1221 (A.D. 1806), whilst living in retirement at Lucknow as a pensioner under the British Government. He has also written three Dīwāns, one in Persian, one in Hindustani, and one in Pushtu, and also a Hindustani Maṣnawī, entitled Asrār i maḥabbat, containing the story of Sassī and Pannū. See Sprenger's Cat., pp. 251 and 620, Garcin de Tassy's Litt., vol. ii., p. 349, and Ethé's Persian Cat., no. 2452.

The author's younger brother Ilahyār Khān has written a similar work, called 'Ajā'ib al-lughāt (no. 15), in the preface to which he states that Maḥabbat Khān died in A.H. 1223 (A.D. 1808).

The work is divided into two chapters (Bāb). The first (foll. 6*a*—595*a*) treats of the conjugation of Pushtu verbs, in alphabetical arrangement; the second (foll. 595*a*—724) contains a dictionary of Pushtu words, explained in Persian.

A Persian chronogram at the end gives the date of composition, A.H. 1221, expressed by the phrase نو نسخهٔ محبّت

اين تحفه نسخه نو تصنيف شد چو ازمن
آمد ندا زهر سو صد آفرين و رحمت
اتمام سال انرا هر كه ز غيب جستم
تاريخ گفت هاتف نو نسخهٔ محبّت

15.

Or. 399.—Foll. 274; 10¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik; dated Rajab A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

عجائب اللغات

'Ajā'ib al-lughāt.

A Hindustani-Pushtu dictionary explained in Persian. By Ilahyār Khān, son of Ḥāfiẓ Raḥmat Khān. See the Persian Catalogue, p. 517*a*.

Begins: الحمدُ لله ... بعد ستايش جناب كبرياي جل و علي و درود بر خواجه انبيا عليه من الصلوٰت افضلها و مناقب خلفاء راشدين و جميع اصحابه و تابعين رضوان الله تعالى عليهم اجمعين ميكويد بنده كنه كار الخ

The work is preceded by a Mukaddimah containing notes on Pushtu grammar (fol. 4*b*). The dictionary is divided into 28 Bābs, beginning at fol. 11*b*. The Hindustani words

appear first, followed by the Pushtu, with their Persian and Arabic equivalents. The different languages are indicated by the letters ه, پ, ف, and ع written in red ink over the words.

The work concludes with five chronograms expressing the date of composition, *i.e.* A.H. 1228 (A.D. 1813). The first, in Hindustani, and the third, in Persian, are by Muḥammad Ibrāhīm Khān, Farḥat; the second, in Pushtu, with a Persian translation, is by the author; and the last two, one in Persian, the other in Arabic, are by Maulavī Gul Muḥammad.

Copyist: Ghulām Ḥusain.

16.

Or. 4491.—Foll. 223; 12 in. by $7\frac{1}{2}$; 17 lines, $5\frac{3}{4}$ in. long; written in Nestalik; dated Safar, A.H. 1271 (A.D. 1854).

[Major H. G. Raverty.]

Another copy of the 'Ajā'ib al-lughāt.

Copyist: Sharaf al-Dīn, Multānī.

17.

Add. 26,582.—Foll. 146; $13\frac{1}{4}$ in. by 8; written on European paper with various watermarks, from 1803 to 1805.

[William Erskine.]

A collection of linguistic notes, of which the following relate to Pushtu:—

1. Foll. 1—10. Notes on Pushtu grammar, including a summary of the contents of the Rashīd al-bayān of 'Abd al-Rashīd (*see* no. 8), under 63 subjects (fol. 5).

2. Foll. 11—19. Specimens of Pushtu literature, written in Roman characters, with notes, taken from the Dīwān of Raḥmān, a Pushtu version of the Hindi Story-teller, and the Makhzan al-islām of Ākhūnd Darwezah (no. 2).

3. Foll. 20—22. An extract from the Makhzan al-islām, and Ghazals of 'Abd al-Raḥmān, written in Pushtu characters.

4. Foll. 23—26. Pushtu vocabulary, with transliterations, and occasional translations.

5. Foll. 27-28. A list of a few Pushtu verbs, paradigm of the verb ويل "to speak," and the Pushtu alphabet.

IV. POETRY.

18.

Or. 4496.—Foll. 25; $13\frac{1}{2}$ in. by $7\frac{1}{2}$; 15 lines, $4\frac{1}{2}$ in. long; written in the 19th century.

[Major H. G. Raverty.]

ديوان ارزاني

Dīwān i Arzānī.

The poems of Mullā Arzānī.

Begins: تـــه الــف كوز تــه يـا
فقيـــر راوړه بـــي ريـــا

اول دفـــتر به وكښم
پـه نامــــه د كبـريـــا
د بل چا صفت په سوكړم
لكه نقـــش د بو ريــــا
حق له شش جهت پاك دي
بـي پايـــان لوي دريـا

The manuscript comprises 49 odes, arranged in alphabetical order. Major Raverty states in a note attached to this volume: "This Mulla was the literary assistant of the

notorious Bāyazīd Anṣārī . . . The Akhūnd Darwezah says respecting him: Arzānī, the poet, was one of three brothers of the Afghān tribe of Kheshkī; Arzānī, 'Umar and 'Alī. They came into these parts from Hind, and there they had already become tainted with heresy; and when in this part they met with Bāyazīd Anṣārī they became perfect infidels like himself. Arzānī was an eloquent poet, and a man of quick intellect; and he turned all the tenets of the new faith into poetry, and the poems were inserted in Bāyazīd's book."

19.

Or. 4228.—Foll. 118; $8\frac{1}{2}$ in. by 6; 15 lines, $3\frac{1}{2}$ in. long; dated A.H. 1101 (A.D. 1690).

[J. DARMESTETER.]

دیوان میرزا

Dīwān i Mīrzā.

The poetical works of Mīrzā Khān Anṣārī.

Begins: نن به وکرم ځو اصفت
د مولـي لارادت
هر فعل چه ئي وینـي
خالي ندي لحکمت
پر احمد ترول قران شه
چه سل ځورلس ئي صورت
شپږ زره په شماره دي
شپږ سو شپږ شپیته آیت
دیرش ئي سپار دي
ځورلس ئي سجده لتلاوت
دیرش ئي دي حرفون
بیا ئي ځورلس روایت

Mīrzā Khān Anṣārī was a descendant—probably a grandson—of Bāyazīd Anṣārī, commonly called Pīr i roshan, the founder of the Roshanīah sect, and flourished in the middle of the 17th century. See Raverty's "Selections from the Poetry of the Afghans," London, 1862, pp. 51—55.

The author of the Dabistān i maẕāhib[1] states that Mīrzā was the son of Nūr al-Dīn, Bāyazīd's third son, and that he lived in the reign of Aurangzeb, and was killed at Daulatabad.

The odes are collected together in two parts, in the first of which (foll. 1—32*b*) they are not in the same strict sequence of alphabetical arrangement as in the second part. There are several additional poems on the margin, and Persian annotations.

A selection from Mīrzā's poems has been printed in the "Gulshan i roh," pp. 119—132, and in Dorn's "Chrestomathy," pp. 285—303.

Copyist: Muḥammad Muḥsin, son of Mullā Aḥmad Ḳuraishī.

Colophon: تمت تمام شد کتاب دیوان افغاني میرزا کاتب فقیر حقیر کثیر التقصیر محمد محسن ولد ملا احمد قریشي . . . تمام در وقت چاشت روز سه شنبه سنه ۱۱۰۱

20.

Or. 4497.—Foll. 139; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, 4 in. long; written apparently in the beginning of the 18th century.

[MAJOR H. G. RAVERTY.]

Another copy.

This copy agrees with the preceding, except for occasional alterations in the arrangement of the odes. It was written by Mullā Kamāl for Muḥammad Naṣīr Allāh Khān.

Colophon: کتاب دیوان مرزاجي براي عالیجا رفیعجایگاه عمدة الخوانین العظام میان محمد نصیر الله بدستخط ملا کمال تحریر یافت

[1] Lucknow edition, A.H. 1299 (A.D. 1877), p. 311.

Some Arabic verses are scribbled on the last folio by another hand, and a note of the birth of a son of Ḳunbar ʿAlī Khān in the beginning of Rabīʿ I., A.H. 1126 (A.D. 1714).

21.

Or. 2803.—Foll. 118; 11½ in. by 7¼; 15 lines, 5¼ in. long; dated A.D. 1881.
[Rev. T. P. Hughes.]

Another copy.

The odes in this neatly-written copy are arranged quite differently from those in the two preceding manuscripts. There is no attempt at any regular alphabetical arrangement. The first ode (*radīf* لا, see fol. 116*a* of the preceding) begins :—

يو عجب عزت عز د علا
چه موندي شي د باطن له فضلا
د كامل د تلقين هسي زنګ هنردي
چه ئي نابود غيري محو شي بلا

Mr. Hughes has appended the following note: "Mirza Khan Ansari. One of the earliest of Afghan Poets. He is supposed to have lived in Tirah, a valley in the Peshawar Frontier. The date is uncertain, but is supposed to have been about A.D. 1600. All Afghan scholars admit that the language of his poem is very ancient, and there is a free use of Sanscrit words. Mirza is supposed to have been descended from Pir Roshan, but this is uncertain."

Colophon : تمام شو په دويم تاريخ د اګست سنه اتلس سوه يو اتيا عيسوي كښ مطابق د پنځي د ماه رمضان سنه دولس سوه اوه نوي محمد كښ په وخت د اوه بجي د ورځ

22.

Or. 4229.—11 in. by 6; 17 lines, 4 in. long; with ruled margins, well written, apparently in the 18th century. [J. Darmesteter.]

ديوان خوشحال خان

Dīwān i Khūshḥāl Khān.

The poetical works of Khūshḥāl Khān.

Khūshḥāl Khān, the celebrated chieftain of the Khaṭak tribe of Afghans, son of Shāhbāz Khān, was born A.H. 1022 (A.D. 1613), during the reign of the emperor Shāhjahān. Some time after the accession of Aurangzeb (A.D. 1658), Khūshḥāl was imprisoned in the fortress of Gwalior, through the machinations of Amīr Khān, Ṣūbedār of Kabul, and others. Many of his poems were written during his seven years' captivity. On his release he carried on a successful warfare with the Moguls for several years. At length he resigned the chieftainship of the Khaṭak tribe in favour of his eldest son Ashraf, hoping to end his days in peaceful retirement; but, owing to family feuds created by Bahrām, another of his sons, he took refuge in the country of the Afrīdīs, and died there A.D. 1691, in the 78th year of his life.

These particulars are taken from a sketch of the life of this famous warrior-poet by Major Raverty in his "Selections from the Poetry of the Afghans." The same author states in the introduction to his Pushtu grammar that Khūshḥāl "was a most voluminous writer, and composed no less (it is said by his family) than three hundred and sixty works, both in the Afghān and the Persian language."

The poems are divided into four parts, as in the edition lithographed at the Peshawar Jail Press, A.D. 1869, under the superintendence of Dr. H. W. Bellew.

I. Foll. 3*b*—65*a*. A Dīwān poem.

Begins : اي چه خيال كړپه دنيا
دنيا څه ده بسي وفا
كه دِ يو زمان زړه ښه كا
بيا د زر كا په ژړأ

II. Foll. 65*b*—306. A second Dīwān poem.

Begins:

صورت گر چه صورت په دیوال ساز کا
کل عالم ئي په صفت زبان دراز کا
د هغه نقاش په صنع نظر نه کا
چه له څه ځاځکي نه دا نقش و طراز کا

III. Foll. 307—381. A third collection of odes.

Begins:

جکي جکي نفس ډير د رپسي ولاړم
ته هم څخو اوس پماپسي روان شه
چه دوي هغه خواږه مي و تا درکړه
د تروو دِ تر خوهم مزه چشان شه

IV. Foll. 382—511. A collection of Rubā'īs.

Begins:

که واړه خلق ثنا د خداي کا
څوك په ئي كوم ثنا پخائي كا
ثنا ئي ډيره ده ترحساب تيره ده
څوك به ئي كوم ثنا به پخائي كا

Copyist: Muḥammad 'Ālim, Kashmīrī.

Colophon: تمت الكتاب بعون ملك الوهاب ديوان خوشحال خان خطك بيد فقير الحقير محمد عالم كشميري سمت تحرير يافت

23.

Or. 4492.—Foll. 262; 13½ in. by 8; 15 lines, 4½ to 5 in. long; fairly well written on thin paper, stamped "Rolland Freres, Bordeaux, 1855." [Major H. G. Raverty.]

ديوان خوشحال

A copy of the second Dīwān of Khūshḥāl Khān.

Begins:

صورت گرچه په صورت پديوال ساز کا
کل عالم ئي پصفت زبان دراز کا
د هغه نقاش په صنع نظر نه کړ
چه له څه ځاځکي نه دا نقش و طراز کا

The odes are not in the same order as in the printed edition. Appended are a few Mukhammas, Musaddas, Tarkīb-band and other short verses. There are numerous corrections throughout, apparently made by Major Raverty.

Colophon: تمت تمام نسخه ديوان خوشحال خان خطك بزبان پشتو بتاريخ اول شهر محرم الحرام زيور اختتام پوشيده نقط الخ

24.

Or. 2800.—Foll. 119; 11 in. by 7½; 15 lines, 5 in. long; well written on European paper water-marked "Smith & Meynier, Fiume," and "C. Millington, London, 1869"; dated A.D. 1873. [Rev. T. P. Hughes.]

ديوان هجري

Dīwān i Hijrī.

The poems of Ashraf Khān Khaṭak, who is called Hijrī.

Begins:

د بوسي وعده هميش يار په فردا کا
څما زړه کله باور په دا وينا کا
چه هوس کا نن د ګانده په کارونه
عاقلان په هغه کس پوري خندا کا
يار آګه نه دي د دهر له نيرنګه
لا رښتيا په زړه کښ نه لري دغا کا

Ashraf Khān, the eldest son of Khūshḥāl Khān Khaṭak, was born in A.H. 1044 (A.D. 1634). He succeeded his father in the chieftainship of the Khaṭak tribe in A.D. 1681.

Two years afterwards his brother Bahrām betrayed him into the hands of the emperor Aurangzeb, who imprisoned him in the fortress of Bijapur, where he died in A.H. 1105 (A.D. 1693), in the 60th year of his age.

Most of his poems were written during his imprisonment, the author taking the Takhallus Hijrī or the "Exile." Mr. Hughes states in a note appended to this volume that this copy of Ashraf Khān's poems was made, under his superintendence, "from an original manuscript in possession of Afzal Khan of Jamalghari in the Peshawar district, a direct descendant of the author."

The odes are alphabetically arranged, and are followed by a few Mukhammas, a number of Rubā'īs, and five chronograms on the death of Khushhāl Khān, of which four are in Persian. A selection from the Dīwān has been printed in the "Gulshan-i-roh," and an English translation of the same in Raverty's "Selections," pp. 249—267.

Copyist: Ghulām Jīlānī, of Peshawar.

Colophon: تمت تمام شه په تاریخ د شپږم د ماه جنوري سنه ۱۸۷۳ عیسوي په دستخط د فقیر غلام جیلاني پیښاوري عفی عنه

25.

Or. 2802.—Foll. 108; 9¼ in. by 6; about 15 lines, 4¼ in. long; written in the 19th century. [Rev. T. P. Hughes.]

دیوان د عبد القادر خان

Dīwān i 'Abd al-Kādir Khān.

The Dīwān of 'Abd al-Kādir Khān Khatak.

Begins:

ساقي پاڅه پياله را کړه پانړ بيد کا
د بهار د راتلو باغ و ته نويد کا
ستا په ميو کښ نشا د يکرنګي ده
چه ترفيم ئي يکرنګ سيه سفيد کا
د رقيب خاطر به ولي لکه يخ شي
که يار مخ را ته ښکا لکه خورشيد کا

'Abd al-Kādir Khān, the son of Khushhāl Khān Khatak, and younger brother of Ashraf Khān, was born in A.H. 1063 (A.D. 1653). When Ashraf Khān was betrayed into the hands of the Moguls, and was exiled by Aurangzeb to the fortress of Bijapur in A.D. 1683, 'Abd al-Kādir claimed the chieftainship; but his nephew Afzal Khān, the son of Ashraf, was elected by the tribe as the hereditary ruler, and by his order 'Abd al-Kādir and many other members of the family were put to death, in order that he might get rid of all rival claimants. The date of his death is uncertain.

'Abd al-Kādir's poems are full of Ṣūfī mysticism, and very popular among the Afghans. He is also the author of a translation of the Persian poem Yūsuf Zulaikhā of Jāmī, written in A.H. 1112 (*see* no. 48), and of translations of Sa'dī's Gulistān (nos. 46 and 47) and Būstān. Major Raverty states that he is commonly reputed to have been the author of about sixty different works.

Mr. Hughes has appended a note to the present copy, dated Nov. 21, 1884, in which he states that it was made under his superintendence from a manuscript in the possession of Afzal Khān of Jamalgarhi in the Peshawar District.

The odes in the Dīwān are arranged in alphabetical order, and are followed by a number of Rubā'īs and Mukhammas.

26.

Or. 4232.—Foll. 77; 10½ in. by 6½; 13 lines, 4½ in. long; written apparently in the 18th century. [J. Darmesteter.]

Another copy.

This copy is imperfect at the commencement and end. The poet's Rubā'īs and some

of his Mukhammas are written before the Dīwān poem, which begins on fol. 7*a*.

The following poems by other authors are appended to the Dīwān (foll. 62-77):—

1. Fol. 62*a*. Ghazal by Faiẓ Muḥammad.
2. „ 62*b*. Ghazal by Ashraf.
3. „ 62*b*. Ghazal by Faḳīr Afẓal.
4. „ 63*a*. Mukhammas by Ṣadr Khān, Khaṭak.
5. Foll. 65*a*. Mukhammas by Khushḥāl Khān, Khaṭak, in two parts. The first part is erroneously headed دیگر مخمس صدر خوشحال. The poems in this collection will be found in the Dīwān of Khushḥāl, Peshawar edition, 1869, pp. 463—467.
6. Fol. 68*a*. Ghazal by Nawāb 'Alī Muḥammad Khān.
7. Foll. 69*a*. Ghazal by Miskīn.
8. „ 70*a*. Elegy on the death of Nawāb 'Alī Muḥammad Khān, by Muḥammad Kāẓim Khān, Khaṭak. The date of the death of the Nawāb is given as A.H. 1162 (A.D. 1749).
9. Foll. 72*a*. Mukhammas by Saiyid 'Abd al-Ṣamad, Pīrzādah.
10. Foll. 75*a*. Mukhammas by Ḥāfiẓ Raḥmat Khān.

27.

Or. 393.—Foll. 134; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 14 lines, $5\frac{1}{2}$ in. long; written about the end of the 18th century. [Geo. William Hamilton.]

دیوان رحمان

Dīwān i Raḥmān.

The poetical works of 'Abd al-Raḥmān.

Begins:

هسي ياد ئي همیشه مدام خما
چه اوراد ئي په هر صبح شام خما
هر کلام چه بي دستا لياد وکړم
سل تر بي دى پهغه کلام خما

Mullā 'Abd al-Raḥmān, commonly known as Raḥmān, is perhaps the most popular of Afghan poets, and is said to have flourished during the reign of the emperor Aurangzeb (A.D. 1658—1707). Major Raverty says of him[1]: "Raḥmān belonged to the Ghorīah Khel clan or subdivision of the Mohmand tribe of the Afghāns, and dwelt in the village of Hazār-Khānī, in the *tapah* or district of the Mohmands, one of the five divisions of the province of Peshāwar. He was a man of considerable learning, but lived the life of a Darwesh, absorbed in religious contemplation, and separated from the world."

The Rev. T. P. Hughes has supplied some notes on the poet in his copy of the Dīwān (no. 29), in which he says that 'Abd al-Raḥmān "belonged to the Ibrahīm Kheyl of the Momunds. He was a native of the village of Bahadur Kilai," but resided for some time at Hazarkhani, and is buried there. "His date is uncertain, but supposed to be about A.D. 1613 to 1690." He is said to have been a young man when Khushḥāl Khān was an aged chieftain.

The odes of Raḥmān are arranged in this and two following manuscripts in the form of two separate Dīwān poems, and are so printed in the various Delhi editions, and in Mr. Hughes' edition of Lahore, 1877; but in the Bombay edition of 1883, as also in Major Raverty's manuscript (no. 30), they are all collected together in alphabetical order.

In this copy the first Dīwān is the second in the printed editions. There is some variation in the sequence of the odes, the first being the seventh in Hughes' edition. Appended (fol. 74*b*) is a poem in praise of Khushḥal Khān Khaṭak, which does not appear to have been printed, and does not occur in any of the following copies of this work. There are several pencilled emendations.

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[1] *Selections from the Poetry of the Afghans*, p. 1.

Copyist: Saiyid Ghulām 'Alī of Sonpat.

Colophon: تمت تمام شد دیوان عبد الرحمٰن
بوقت سپهر از خط خام سید غلام علي ساكن سون‌پت

28.

Or. 2829.—Foll. 164; 11¼ in. by 7¼; 13 lines, 5 in. long; written on European paper water-marked "Moiniers, 1859," and "Williams Kent, 1859"; dated the 17th June, 1861.
[Rev. T. P. Hughes.]

Another copy.

The arrangement of the two Dīwāns agrees with that of the printed edition of Lahore, 1877.

Copyist: Mīrzā Ismā'īl.

Colophon: تمت تمام شد کتاب مستطاب دیوان
عبد الرحمن بزبان افغانی بدستخط حقیر میرزو اسماعیل
... [?] هشتم ماه ذلحجه سنه ۱۲۷۷ مطابق هفدهم جون
سنه ۱۸۶۱

29.

Or. 2830.—Foll. 139; 11 in. by 7½; 15 lines, 5¼ in. long; excellently written on European paper water-marked "Smith & Meynier, Fiume"; dated the 15th May, 1872.
[Rev. T. P. Hughes.]

Another copy.

This copy agrees with the preceding manuscript. Mr. Hughes says in a note appended to the volume dated Dec. 18th, 1884: "This manuscript is a very careful collation from a number of manuscripts by the poet Ahmad of Hashtnaggar, carried on under the careful superintendence of the Rev. T. P. Hughes, and is supposed to be the only carefully collated manuscript in existence. It was written by the calligraphist Gholam Jalani, May 15th, 1872." There are also a few notes regarding the author written by Mr. Hughes on March 26, 1883.

Colophon: تمام شه په تاریخ د خلورم د ماه می
سنه ۱۸۷۲ عیسوی په دستخط د نقیر حقیر غلام جیلانی
پښاوری

30.

Or. 4493.—Foll. 111; 13½ in. by 8; 18 lines, 5½ in. long; beautifully written on European paper water-marked "Smith & Son, 1850," and "T. H. Saunders & Co., 1850"; dated A.H. 1271 (A.D. 1854).
[Major H. G. Raverty.]

Another copy.

In this copy the odes, which appear as two separate Dīwāns in the preceding manuscripts, are arranged together in alphabetical order in one volume, as in the Bombay edition of 1883.

Copyist: Sirāj al-Dīn, Multānī.

Colophon: تمت تمام شد کتاب دیوان عبد الرحمن
افغانی بتاریخ هشتم ماه صفر المظفر سنه ۱۲۷۱ دستخط
نیازکین سراج الدین ملتانی

31.

Or. 4501.—Foll. 93; 8¼ in. by 6; 15 lines, 3¾ in. long; written apparently in the 18th century. [Major H. G. Raverty.]

در و مرجان

Durr ū marjān.

A Dīwān poem. By 'Abd al-Ḥamīd.

Begins:

الهي د محبت سوز و گداز را
پدا اور کښي د ستي سمندر ساز را
تن پرور بلبل د عيش کاند پګلو
پروانــه لره پـاور خمـا ګداز را

که مي ناز کا یار پویار دورو سترګو
دا د عشق په میخانه کښي د مجاز را
چه نظر له ناتواني و چاته نکا
د هغو بیمار و سترګو ناز و نیاز را

'Abd al-Ḥamīd, called Ḥamīd, was a native of Mashukhel, a village near Peshawar, and flourished during the latter part of the 17th century, during the reign of the emperor Aurangzeb. His odes are arranged in alphabetical order, and are followed by a few Mukhammas. The Dīwān has been lithographed at Bombay in 1295 A.H. The "Gulshan i roh" contains a selection from his odes.

Ḥamīd is also the author of two romances translated from the Persian, viz.: Nairang i ishk, and Shāh ū gadā (no. 53). He is supposed to have died about the year A.D. 1732. See Raverty's "Selections," p. 85.

32.

Or. 4498.—Foll. 188; 8 in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; dated A.H. 1108 (A.D. 1696).
[Major H. G. Raverty.]

دیوان نجیب

Dīwān i Najīb.

The poems of Najīb.

Begins:

جفا کاره بي وفا ده دا دنیا
بي وفا هم بي بقا ده دا دنیا
پساعت کښي مخ ګرګند کاند بیانوي
ته به واي چه بریښنا ده دا دنیا
ډیر عالم دي پارمان ورځن تللي
نه به شي نه د هچا ده دا دنیا

Nothing is known concerning this poet. According to a note by Major Raverty he appears to have been a Yūsufzai Afghan. The odes comprising the Dīwān are followed by a collection of Rubā'īs (foll. 174—188).

Copyist: Gul Muḥammad, of Peshawar.

Colophon: تمت تمام شد دیوان نجیب بحسب ارشاد قبله کونین مربي دارین . . . حضرت صاحبزاده محمدي جیو سلمه الله تعالي از دست فقیر پر تقصیر گل محمد پشاوري سلخ ماه صفر سنه ۱۱۰۸

33.

Or. 4495.—Foll. 120; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 12 lines, 4 in. long; apparently written in the 19th century. [Major H. G. Raverty.]

دیوان احمد شاه

Dīwān i Aḥmad Shāh.

The poems of Aḥmad Shāh, Abdālī.

Begins:

مصطفي یا مصطفي
مصطفي فریاد رس یا مصطفي
مصطفي یا مصطفي
فریاد رس یا مصطفي
رب زړه مي ډیر وېړي
د رسول کفی مي یادېږي
د عشق اوري را لګیږي
فریاد رس یا مصطفي

Aḥmad Shāh, Abdālī, Durr i Durrān, commonly called Shāh Durrānī, was the son of Zamān Khān, sometime ruler of Herat. On the invasion of Afghanistan by Nādir Shāh in A.D. 1737-38, Aḥmad Shāh was appointed an officer in his army, and, as a reward for his distinguished services, the Persian monarch gave him a tract of country near Kandahar, which is still in the possession of the Durrānī tribe.

When Nādir Shāh was assassinated in A.D. 1747, Aḥmad Shāh, then only 23 years of age, was crowned at Kandahar as King of Afghanistan. After he had brought the various Afghan tribes into submission, and

established his power in Afghanistan, he invaded India, conquered Kashmir, obtained possession of the Panjab, and made frequent expeditions against the Moguls, extending as far as Delhi and Agra. Meanwhile the Maratha forces, advancing into the Panjab, took possession of Sirhind and Lahore, and were pushing forward to Multan. Aḥmad Shāh led his forces against the invaders, and at length completely routed the Maratha army at the battle-field of Panipat in 1761. He then withdrew his forces from India, and returned to his own country, where he died in 1773 in the fiftieth year of his age.

An account of the life of Aḥmad Shāh and his successors, written in Persian by 'Abd al-Karīm, 'Alawī, called Tārīkh i Aḥmad, was published at Lucknow, A.H. 1266 (A.D. 1850). See also Tārīkh i Sulṭānī by Sulṭān Muḥammad Khān, Durrānī, Bombay, 1881; Elphinstone's "Kingdom of Caubul," vol. ii., pp. 279—300; and MS. no. 12, a Pushtu metrical account of his life, entitled Shāh-nāmah, by a poet called Ḥāfiẓ.

Copyist: 'Alī Muḥammad, Chahāryārī.
دستخط بندهٔ علي محمد چهارياري

34.

Or. 4237.—Foll. 14—131; $8\frac{3}{4}$ in. by 6; 15 to 18 lines, $4\frac{1}{2}$ in. long; written about the beginning of the 19th century.
[J. Darmesteter.]

معجزات

Mu'jizāt.

The Miracles of Muḥammad, in verse. By Ḥāfiẓ 'Abd al-Kabīr.

Begins: هغه علم چه د خداي دي
تر عاجزد خلقو راي دي
نه خبر پر جبرائيل دي
نه خبر ميكائيل دي
نه خبر پر اسرائيل دي
نه خبر پر عزرائيل دي
نه خبر پر سفره دي
نه خبر پر برره دي

The author states in the preamble that he compiled this work from the Arabic during the reign of Aḥmad Shāh (A.D. 1748—1754), in the year A.H. 1166 (A.D. 1753). 'Abd al-Kabīr is also the author of a metrical version of the Persian Durr i majālis of Saif al-Ẓafar, Naubahārī, also Daf' al-fakr, and short religious poems.

The present work has been frequently published. It ends (foll. 117*a*):—

چه و تا وته ووا يم
زه ئي وكښم وئي و نمايم
عاقل ته اشارت دي
كبير كري نصيحت دي

Appended to the work are:—

1. Foll. 117*b*—127. Short poems by 'Abd al-Kabīr. The first poem, Munājāt, has been lithographed on the margin of the Fawā'id i sharī'at (pp. 108—130), Delhi, 1887.

2. Foll. 128—130. Munājāt, by Muṭī' Allāh, lithographed on the margin of the Rashīd al-bayān (pp. 30—41), Peshawar, 1874. Copied by Muḥammad 'Alī.

35.

Or. 4494.—Foll. 147; $12\frac{1}{4}$ in. by $5\frac{1}{2}$; 11 lines, 5 in. long; beautifully written in large characters, with ruled and gilt-embellished border; dated the 13th Muḥarram, A.H. 1187 (A.D. 1773). [Major H. G. Raverty.]

ديوان شيدا

Dīwān i Shaidā.

The poetical works of Muḥammad Kāẓim Khān, Shaidā.

Begins: راقم دَ دِ صحيفي محمّد كاظم شيدا تخلص خطك نسب حنفي مذهب نقشبندي مشرب غفر الله تعالي ذنوبه و ستر عيوبه په عرض د سخن شناس روشن قياس رسوي هر چند په نزد خردمند شان د سخن رفيع و بلند دي

Kāẕim Khān was the son of Muḥammad Afẕal Khān, and great-grandson of the Khaṭak chieftain Khushḥāl Khān. He was born about A.H. 1140 (A.D. 1727). On the death of his father, his elder brother, Asad Allāh Khān, succeeded to the chieftainship, and Kāẕim Khān, being distrustful of his brother's intentions towards him, fled from home, "and spent several years in Kashmīr, where he acquired considerable learning. He subsequently lived a long time at Sirhind, in Upper India, but afterwards proceeded to the Afghān principality of Rāmpūr in that country, where he took up his residence; and there he passed the greater part of his life."[1]

The manuscript begins with a preface by the author, in which he states that the several odes composed by him were alphabetically arranged into one volume in A.H. 1181 (A.D. 1767). This is followed by several introductory poems (foll. 10—29), including eulogies of Muḥammad, the Caliphs Ṣiddīḳ, 'Umar, 'Uṣmān and 'Alī, of Bahā al-Dīn Nakshabandī, Shaikh Aḥmad, and Ghulām Ma'sūm, the author's preceptor, concluding with a dissertation on Pushtu poetry.

The Dīwān begins on fol. 30*b* as follows:—

الهي د محبت درد و فغان را
په معصوم كنار د نور غنډ جانان را
چه مژكان مي د جوهر حكم پيدا كا
هر نفس لكه مرآت حيران چشمان را

The poet's Ḳaṣīdahs, Rubā'īs, Ḳiṭ'ahs and other miscellaneous pieces are appended to the Dīwān (foll. 106—147).

[1] Raverty's *Selections*, p. 306.

A large number of additional odes are inserted on the margins of several of the pages, with occasional notes.

This manuscript is, no doubt, the copy of Shaidā's poems which Major Raverty had procured at Lahore, and which, he informs us, had been sent by the poet to "Mī'ān Muḥammadī, son of Mī'ān Æabd-ullah of Sirhind, who belonged to the family of Shaidā's spiritual guide," and was the only copy then extant.

The date of copy is written in a note on the outside of the first folio of the manuscript.

36.

Add. 21,471.—Foll. 158; 10 in. by 6½; 11 lines, 4½ in. long; neatly written, apparently in the 19th century. [Lewin Bowring.]

Another copy of Shaidā's poems, without the preface and introductory poems. Several additional odes are written on the margin by another hand.

Copyist: Faiẕ 'Alī.

Colophon: تمت تمام شد ديوان شيدا بعون الله تعالى بخط احقر العباد فيض علي

37.

Or. 2801.—Foll. 200; 10¾ in. by 7; 15 lines, 5 in. long; carefully written on paper watermarked "Smith & Meynier, Fiume"; dated A.D. 1872. [Rev. T. P. Hughes.]

Another copy of the Dīwān of Shaidā, followed by the Dīwān of Kāmgār Khān.

I. Foll. 1—146. ديوان شيدا

Mr. Hughes states in a note attached to this copy that it was made "from the original," referring no doubt to the Raverty manuscript, no. 35. Another copy, also written for Mr. Hughes by the same scribe, together with the Dīwāns of Kāmgār and Mīrzā, is in the

Library of the India Office. It is dated the 10th August, 1876.

Copyist: Ghulām Jīlānī, of Peshawar.

تمت تمام شه په تاريخ شپارسم د جولائي سنه ۱۸۷۲ ع
په دستخط د غلام جيلاني پشاوري

II. Foll. 147—198. ديوان كامگار خان

The Dīwān of Kāmgār Khān.

Begins:

په ثنا بـه د هغه كرم ابتدا
چه ئي نشتـه ابتـدا او انتها
د مولا ثنا صفت ورځني آوري
و هر څيز ته چه نظر ؤ كا دانا
له يوه څاځكي زيبا صورت پيدا كا
په خپل حمد و په ثنا ئي كا گويا
له اوريځي قطره واچوي درياب ته
تر پيـدا كا قيمتـي لولو لالا

The following note by Mr. Hughes, dated Nov. 21, 1884, is appended:—

"Pushto poems by Khanzada Kamgar Khan, a son of the renowned Khatak Chief, born about A.D. 1653. This work was copied from the original of Kamgar now in the possession of Afzal Khan Khatak of Jamalghari in the Peshawar District, under the superintendence of the Rev. T. P. Hughes of Peshawar. The existence of this poem was unknown until Mr. Hughes discovered it amongst some old volumes in Afzal Khan's possession."

Copyist: Ghulām Jīlānī, of Peshawar.

تمت تمام شه په تاريخ د پنځم د اگست سنه
۱۸۷۲ ع په دستخط د فقير حقير غلام جيلاني پشاوري

38.

Or. 394.—Foll. 146; 9 in. by 5¾; 8 lines, 4 in. long; dated A.H. 1209 (A.D. 1794).
[Geo. Wm. Hamilton.]

ديوان افريدي

Dīwān i Afrīdī.

The poems of Ḳāsim 'Alī Khān, Afrīdī.

The Dīwān is preceded by Shajarah i Ḳādirīyah, a list in verse of the successive Khalīfahs of the Ḳādirī sect. It begins:—

مومنان خبر اوري پربشتيا
ز سيني هم ما قسم دي په خدا
ز احوال ي د شجره پخپل بيان كرم
تاسي مكوي شبهه پكښ پيدا

Ends: قاسم علي گنهگار بنده دي
له كرم ديدار راوښائي مولا

Colophon: تمت تمام شد شجره قادريه بدستخط
فقير حقير من تصنيف كمترين مريد قاسم علي خان
افريدي اتمام يافت

The Dīwān begins on fol. 6*b*:—

حق مالك د كل جهان دي رب ځما
چه څښتن د هر مكان دي رب ځما
نــهــر چيز ته ستوكه وطن و كاند
بظاهر باطن عيال دي رب ځــمـا

Ḳāsim 'Alī Khān, Afrīdī, of the Ḳādirī sect, was a native of Farukhabad. Saiyid Kalām al-Dīn, one of his immediate followers, the scribe of the following copy (no. 39) of this Dīwān, has stated in his colophon that Ḳāsim 'Alī Khān has also written several Dīwāns in Persian and Hindi (*i.e.* Hindustani), and had some acquaintance with English, Kashmiri, and Turki. The author states in the Khātimah (fol. 133*a*) that his verses were collected and arranged with the help of Ḥāfiẓ Ghulām Muḥammad, in the year A.H. 1206 (A.D. 1792).

Colophon: ديوان افريدي بدستخط فقير حقير
كثيرت لتقتير [*sic*] من تصنيف قاسم علي خان
افريدي بروز پنجشنبه تحرير بستم شهر ربيع الاول هجري
سنه ۱۲۰۹ جلوس شاه عالم پرونده بادشاه جلوس سنه ۳۶
اتمام يافت

Copied on Thursday, the 20th day of Rabī' I., A.H. 1209, in the 36th year of the reign of the blind sovereign Shāh 'Ālam, *i.e.* the 16th Oct. 1794. This manuscript appears to be in the author's own handwriting. There are many corrections and additions throughout written by the same hand, and the volume has the impress of the author's seal. The Dīwān is headed as being the first rough copy اول مسودهٔ کتاب ديوان افريدي. The lines of each ode are separated by carefully ruled red ink lines, some of the words being written with black, others with red ink.

Appended to the Dīwān (foll. 134—143) is a poem, also by Ḳāsim 'Alī Khān, entitled Khwābnāmah. It begins:—

تاسي آور اي مومن اهل دين
الله يو دي لا شريك للمتقين
محمد بأند درود شه تل ترتل
اوس ته پوه په خوب نامه شه خما دل

Ends:

له بخوب توغ نقاره تا ته ليده شي
چه بادشاه يا امرا څه بخشيده شي
قاسم علي افريدي اوس ژبه بند کړه
پښتانان ته خوب نامه بأند خورسند کړه

Colophon: تمت تمام شد بدستخط فقير حقير كثيرت التقثير من تصنيف قاسم علي خان افريدي اتمام يافت بروز ادينه وقت غرمه بست يکم شهر ربيع الاول سنه ۱۲۰۹ هجري

39.

Or. 395.—Foll. 149; 6 in. by 4; 14 lines, 3 in. long; dated A.H. 1231 (A.D. 1816).
[Geo. Wm. Hamilton.]

Another copy of the Dīwān and Khwābnāmah of Ḳāsim 'Alī Khān, without the Shajarah i Ḳādirīyah.

This is a carefully revised copy, containing the corrected text of the preceding manuscript, with sundry other alterations and additions.

Copyist. Saiyid Kalām al-Dīn, Ḳādirī, a disciple of Ḳāsim 'Alī Khān who had given him the title of Pīr i 'āshiḳ.

Colophon to the Dīwān (fol. 142*b*):—

تمت تمام شد ديوان افريدي خاتمه شد بتاريخ سلخ شعبان المعظم سنه ۱۲۳۱ هجري بخط خام احقر العباد سيد كلام الدين قادري پير عاشق كه لقب از قاسم علي خان افريدي يافت و تصنيف ديوان مسمي ديوان افريدي نيز بخان موصوف بود و مهارت در چند زبان ميداشت و بلكه چند ديوان بزبان فارسي و هندي و چند ملفوظات انگريزي و كشميري و نيز تركي تصنيف مينمود و علامه عصر و اهل دول بود و اين احقر نيز از سلسله ملازمان او ملازم بود اتمام يافت

40.

Or. 4230.—Foll. 101; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; written about the end of the 18th century.
[J. Darmesteter.]

ديوان اكبر

Dīwān i Akbar.

The poetical works of Akbar.

Begins:

چه و پر د ليس ته د عدم له ښکويه کور راغل
په خوښه راغل که حضور د چا په زور راغل
په ارادت کښي خواستلي وي بمهنځي څه وه
په لکه افتاب چه له پردي د سپينو تور راغل
په عاقبت د مين نه پوهيدي زده دي نه وو
په لکه پتنګ هسي پر سرو لنبو دا ور راغل

Nothing appears to be known of the poet, or his date. The poems are carelessly written in an unmethodical manner. Some are written transversely down the page, others across it or round the margin, so as to make use of every available space. The manuscript is probably the author's autograph copy.

The poems consist of :—

Odes, not alphabetically arranged, foll. 1—53*a* ; the story of Imām, foll. 53*b*—59*b* ; two poems in praise of God, foll. 60—66*a* ; Arabic names of God, each explained in a quatrain, foll. 66*a*—73*a* ; ghazals, foll. 73*a*—92 ; religious poems, foll. 93—101.

41.

Or. 4233.—Foll. 43—50 ; 8¼ in. by 5½ ; 13 to 24 lines, 2¼ in. long ; written in the 18th century. [J. Darmesteter.]

قصيدهٔ بردهٔ

Kasīdah burdah.

A poem in praise of Muhammad, translated by ʻAbd al-Kādir from the Arabic of Muhammad ibn Saʻīd, al-Būṣīrī.

Begins :

در پوهيژم زړه در ياد کړ بيل ياران د ذي سلم
چه هر دم د لدوه ستړګو اوښي څه ورسرهٔ دم
لا د يار د کوي د خاور بوي نسيم در لرهٔ راوړ
يا پغدهٔ د يار د لوري برښنا و شو پتورتم

The poem, as in the original, is written in the *radīf* م. Another translation, composed by Miyān Sharaf, was published at Delhi, 1883. A paraphrase of the poem composed by Ākhūnd Darwezah forms Bayān II. of his Makhzan al-islām (no. 2, art. III.).

Ends :

اختتام د قصيدي عبد القادر هم پدا کړ
صللي لا تعالي علي انبي وآلهم
د قصيدي لبرکت د محمد شه خصلت
د جنت اميدواري پکليم سرهٔ کوم

تمت تمام شد بعون الملك الوهاب يا وهاب تمام
تمت قصيدهٔ بردهٔ

42.

Or. 397.—Foll. 92 ; 8¾ in. by 5¼ ; 11 lines, 4 in. long ; written apparently in the early part of the 19th century. [Geo. Wm. Hamilton.]

A religious poem. By Bābū Jān.

Begins :

د الف لبرکت مرحمت کړ
ب بندګی م کړ قبول عنايت کړ
ت تايب م کړ له غير
ث ثواب م فضيلت کړ
ج جمال راته جلوه کړ
ح حيا م تل عادت کړ

Major Raverty states that Bābū Jān was "a converted Sī-āhposh Kāfir, who, having acquired a great name amongst the Muhammadans for his learning, again relapsed."[1] He is the author of a metrical translation of the Duʻā Sūryānī, which, with the Arabic text, is included in Dorn's "Chrestomathy," pp. 374-386. A selection from his prose writings will be found in the "Gulshan i roh," pp. 117—132.

On the fly-leaf this poem is called قصه بابوجان. Another copy of this work is in the India Office Library.

Ends :

ظالمان به آتش په کرز وهينه وهل شي
هم خيري بهي په غارهٔ وي له نار
د اميد ځاي پاتو کم شه بابو جان
خلقو لاس په بدي وه نيوه يکبار

43.

Or. 2827A.—Foll. 1—80 ; 10¾ in. by 7 ; beautifully written on paper water-marked

[1] *Grammar of the Afghān language* (London, 1860), Introduction, p. 33.

"Smith & Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1872. [Rev. T. P. Hughes.]

ديوان د معزالله خان

Dīwān i Mu'izz Allāh Khān.

A Dīwān poem by Mu'izz Allāh Khān.

Begins:

چه صانع د هر مصنوع دي رب ښما
چه وجود ئي له عدم کړ پيدا
له قطري نه هسي ښکلي بشر جوړ کا
چه ادا ئي د تعريف نه شي له چا
يو سړى چه چه صورت د بل يو نه دي
له جميع حکمتونو دي يو دا

According to a note by Mr. Hughes the poet was "a native of Kotah, a village two miles from Peshawar in British Afghanistan. The date of the author is uncertain."

Copyist: Ghulām Jīlānī of Peshawar.

تمت تمام شه ديوان د معزالله خان په تاريخ پنځم د ماه فروري سنه ۱۸۷۲ ع په دستخط د غلام جيلاني پښاوري

44.

Or. 2826.—Foll. 79; 11 in. by $7\frac{1}{2}$; neatly written; 15 lines, 5 in. long; dated A.D. 1882. [Rev. T. P. Hughes.]

ديوان د ابوالقاسم

Dīwān i Abū al-Ḳāsim.

The Dīwān of Abū al-Ḳāsim.

Begins:

بيا ګل ګشت ته شه روان نګار ښما
نه که هيڅ فکر تدبير د کار ښما
رقيب چکه ښما اوښي پاکيزه کړي
خوښ ئي نه دي هيڅ آبروي وقار ښما

راز چه ورسي تردوه کس رسوا شي
دوه ليمو کړه راښکاره اسرار ښما

Nothing appears to be known of this poet. He is not mentioned by Major Raverty, and the only information given by Mr. Hughes is that he was a native of Peshawar, of uncertain date.

Copyist: Muḥammad Ḥasan of Peshawar.

45.

Or. 2874.—Foll. 119; $9\frac{1}{2}$ in. by $7\frac{1}{2}$; written in the 19th century. [Rev. T. P. Hughes.]

Selections from the writings of Afghan poets, beginning with an ode by 'Abd al-Raḥmān.

که ما ښام تر ستوني تيره کړي حلوا
صبا خواست کوي له خدايه د خوروا
تمامي عمر تر ياد تر عزيز پوري
لوي ګيدي مختورن کړي هم رسوا

The following is a list of the poets, and the number of odes of each :—

'Abd al-Ghafūr, 4 (foll. 22*a*, 52*b*, 63*a*, 118*b*); 'Abd al-Ḥamīd, 33; 'Abd al-Ḳādir, 25; 'Abd Allāh,[1] 12; 'Abd al-Raḥmān, 22; Afẓal, 2 (foll. 98*a*, 99*b*); 'Alīm, 4 (foll. 23*b*, 28*a*, 60*b*, 70*b*); Ashraf, 19; Ashraf Khān, Khaṭak, called Hijrī, 2 (foll. 53*a*, 97*a*); Daulat, 7; Dost Muḥammad, 3 (foll. 29*a*, 85*b*, 88*b*); Fāẓil, 24; Faẓīl, 1 (fol. 84*b*); Ḥusain, 2 (foll. 64*b*, 102*b*); Ibrāhīm,[2] 2 (foll. 66*a*, 85*b*); 'Iṣām,[3] 4 (foll. 14*a*, 51*a*, 56*a*, 115*b*); Ḳalandar, 6; Kāmgār, Khaṭak, 29; Kāẓim, 3 (foll. 16*a*, 17*b*, 95*b*); Khushḥāl Khān, Khaṭak, 4; Mahīn, 3 (foll. 56*b*, 59*b*, 84*a*); Mīrzā Khān, Anṣārī, 2 (foll. 25*a*, 50*a*);

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[1] Spelt عبدل.

[2] Spelt براهم and also براهيم.

[3] Occasionally spelt حصام. The ode on fol. 51*a* has عصام in the heading, and حصام in the text.

Mu'izz Allāh, 3 (foll. 21*b*, 71*a*, 118*a*); Ṣadr Khān, Khaṭak, 12; Ṣamad, 6; Ṣiddīḳ, 17; Sikandar, 4 (foll. 16*b*, 58*b*, 61*b*, 108*b*); 'Uṣmān, 5; Yūnas, 38.

The volume is lettered outside "Chaman i benazir," but this title does not appear in the work itself. The odes contained in the anthology entitled "Chaman i be-naẕīr," which forms a portion of the "Kalíd i Afghání," appear to have been selected by Mr. Hughes from this more extensive collection.

V. TALES AND FABLES.

46.

Or. 4504.—Foll. 129; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{2}$ in. long; dated A.H. 1271 (A.D. 1855).
[Major H. G. Raverty.]

گلدستــه

Guldastah.

A translation of the Persian Gulistān of Shaikh Sa'dī, in prose and verse. By 'Abd al-Ḳādir Khān, Khaṭak. See no. 25.

Begins: منت دي خداي لره چه غالب او لوي دي او عبادت ئي سبب د نزديك دي او په شكر د ده كښي زيادت والي د نعمت دي هر نفس چه خكته خي مدد وركونكي د حيات دي او هر كله چه پورته را خي فرحت رسونكي د ذات دي پس په هر نفس كښي د وه نعمت موجود دي او پهر نعمت شكر واجب دي

After translating the preamble of the Gulistān 'Abd al-Ḳādir has substituted his own preface, in prose and verse, for that of Sa'dī (fol. 5*a*). In it he states that, through the vicissitudes of fate, he was living in A.H. 1124 (A.D. 1712) at Naushahra, in a hut of sorrow, without a friend or sympathiser, like an animal of the desert in its cave. In order, therefore, to bring solace to his afflicted heart, and to cease repining over his unhappy lot, he was induced to make this translation of the Gulistān, to which he gave the name of Guldastah. The work was completed that same year, according to a chronogram at the end of his preamble.

The work was therefore written after the death of Ashraf Khān (A.D. 1693), and during the chieftainship of his son Afẓal Khān. The unfortunate author, then sixty years of age, was living in exile near Peshawar, doubtless in dread anticipation of the cruel fate that was in store for him at the hands of his merciless nephew.

The translation of the text is resumed on fol. 15*b* with Sa'dī's enumeration of the 8 Bābs and their contents. The entire work does not appear to have been published. The first Bāb will be found in the "Gulshan-i-roh," pp. 151—186.

Copyist. Saiyid 'Aẕīm.

Colophon: ثنا ده خداي لره چه دا كتاب گلستان تصنيف تاليف د عبدالقادر زوي د خوشحال خان ختك په سعي د قلم خام رقم د دي بنده سراپا سقيم سيد عظيم سره په سن دولس سوه يواويا كښي چه شمار شهر اوس پينځ و يشتم د رمضان المبارك ده اتمام او اختتام ئي بيامونده

47.

Or. 2828.—Foll. 118; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $5\frac{1}{4}$ in. long; dated A.D. 1872.

[Rev. T. P. Hughes.]

Another copy, beautifully written by Ghulām Jīlānī, of Peshawar. The text differs somewhat from that in the preceding manuscript.

Colophon: تمام شه په تاریخ د آتم د نومبر سنه ۱۸۷۲ع په دستخط د غلام جیلاني پښاوري

48.

Or. 4503.—Foll. 202; 8 in. by $5\frac{1}{2}$; 11 lines, $3\frac{1}{2}$ in. long; beautifully written, with ruled margins, and rules between each verse; dated Kashmir, A.H. 1217 (A.D. 1803).

[Major H. G. Raverty.]

یوسف زلیخا

Yūsuf Zulaikhā.

The story of Joseph and Zulaikhā, translated into verse from Jāmī's Persian romance. By ʿAbd al-Ḳādir Khān, Khaṭak.

Begins: عنایت رب بما کړه
د امید غنچه مي وا کړه
پخندان کښي باغ څما کړه
معطر دماغ څما کړه
شناسامی په نعمت کړه
ما ګویا پخپل صفت کړه
صفائي د ضمیر را کړه
ضمیر ما له منیر را کړه

The work is very popular, and has been frequently lithographed. Selections are printed in Dorn's "Chrestomathy," pp. 174—282. It ends with a eulogy of the Emperor Aurangzeb, during whose reign it was composed, the date, A.H. 1112 (A.D. 1700), being expressed by letters of the *abjad*, viz. غ+ق−8+ك.

Ends: شب و روز پعبادت دي
کي نوم د سلطنت دي
حق توفیق د عدل ور کړ
پعالم ئـي داد ګستر کړ
تل ئي مل او سه نصرت
اورنګزیب له رحمت
سن د هجر غین و قاف وه
اته کم د پاس کاف وه
چه تمام شه دا کتاب
په پښتو شه انتخاب

The copy was made at Kashmir for Maulā Dād Khān by Mullā Walī Muḥammad, and was completed on the 4th Shawwāl, A.H. 1217.

Colophon: تمام شد کتاب یوسف زلیخا حسب الفرمائش عالیجاه رفیعجایگاه مولا داد خان درخط کشمیر جنت نظیر دلپذیر بدستخط ملا ولي محمد بتاریخ چهارم شهر شوال سنه یکهزار و دو صد و هفتده قلمي گردید

49.

Or. 4239.—Foll. 151; 8 in. by 5; 13 lines, $3\frac{1}{2}$ in. long; apparently written in the 18th century.

[J. Darmesteter.]

Another copy. The first folio is wanting, and the manuscript ends at fol. 190*a* of the preceding copy (Peshawar ed., 1870, p. 211).

50.

Or. 4502.—Foll. 70; $8\frac{1}{4}$ in. by 6; neatly written in the 19th century; 17 lines, $4\frac{1}{4}$ in. long.

[Major H. G. Raverty.]

آدم خان و درخانئ

Ādam Khān ū Durkhāna'ī.

A romance, in verse. By Ṣadr Khān, Khaṭak.

Begins: رب زړه ځما چمن کړه
دتا یاد په کښ ګلشن کړه
استخوان مي پنبه زار کړه
په کښ اور د عشق انوار کړه
هغه اور په ما لنبه کړه
خاکستر مي دا پنبه کړه
ځما زړه لکه لاله کړه
د زړه ويني مي پياله کړه

The author, Ṣadr Khān, was a son of the renowned Khaṭak chieftain Khushḥāl Khān (no. 22), and brother of ʻAbd al-Ḳādir Khān.

The story is very popular amongst the Yūsufzāi tribes, and inhabitants of Swat. Major Raverty[1] mentions a version of the same romance composed by Fakhr al-Dīn Ṣāḥibzādah. Another, in verse, was written and published at Delhi in 1883 by Akbar Shāh of Peshawar. A popular prose version of the story, by Maulavī Aḥmad of Tangi in Hashtnagar, was lithographed at Peshawar in 1872. Maulavī Aḥmad states in his preface that "the story is founded on fact. Durkhaní was the daughter of an Afghan yeoman of the village of Bazdarra Payan on the Swat border, and Adam Khan a young chief of the neighbouring village of Bazdarra Bala. The chief events of the narrative take place in these villages, but the scene closes in the village of Misri Banda on the banks of the Cabul River near Akora. The graves of the two lovers may still be seen near the village of Tulandai not far from Misri Banda."[2]

Ṣadr Khān is also the author of a Dīwān, and Ḳiṣṣah da Dilī (no. 51), and of a translation of Niẓāmī's Persian romance of Khusrau and Shīrīn. A few of his odes are included in the Pushtu anthology, no. 45.

At the conclusion of the poem the author expresses the date of composition by the word قیبغاد, the numerical value of the letters of which added together amounts to A.H. 1117. He also states that his age was then جیم *i.e.* 3+10+40=53 years, so that he was born in A.H. 1064 or A.D. 1654.

Ends: زاغ حاسد زغن جاهل دي
بلبل څوك دردمند عاقل دي
سن قیبغاد بلبلو لا وه
جيم عمر نن ځما وه
دا کتاب د عاشقان
چه ما نظم کړ ياران

51.

Or. 2825.—Foll. 44; 9½ in. by 6; 15 lines, 4½ in. long; dated A.D. 1871.

[Rev. T. P. Hughes.]

قصه د دلي او د شهی

Ḳiṣṣah da Dilī ū da Shahī.

The romance of Dilī and Shahī, the daughter of Ḥayāt Khān the Afghan, in verse. By Ṣadr Khān, Khaṭak. See no. 50.

Begins:

پس له حمد له درود اتحيات
د ماضي ميني حال دي غور کړه ماته
دا قصه چه زه ئي وايم بـي نظيره
آوريدلي ده دا ما له يوه پيره
يو کهنه ديرينه سال پير کلان وه
ګرزيدلي په هر لوري په جهان وه
دير عاقل روشن ضمير و سخن سنج وه
دير فاضل سخن امير و معدن ګنج وه

Ends:

بنه رنګ تم شوه سني دا دي اشکاله
د شهي دلي قصه تمامه لااله
بنه چه تم شه د شهی دلي کتاب
ځما زړه پسي لړزان وه دير خراب

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[1] *Grammar of the Afghan language*, Introduction, p. 33.

[2] See also Elphinstone's *Account of the Kingdom of Caubul*, London, 1839, p. 244.

Copyist: Ghulām Jīlānī, of Peshawar.

Colophon: تمت تمام شه په تاريخ اتم د ماه اگست سنه ۱۸۷۱ع دستخط د غلام جيلاني پيشاوري

52.

Or. 4506.—Foll. 90; 12¼ in. by 7; 19 lines, 4½ in. long; neatly written, 19th century, bound in stamped leather.

[Major H. G. Raverty.]

علم‌خانهٔ دانش

'Ilm-khānah i dānish.

The Fables of Bīdpāī, translated from the Persian 'Iyār i dānish. By Muhammad Afzal Khān. See no. 9.

Begins:

دا آغاز دي پنامه د هغه خداي
چه بي ځايه دي بي مثل رهنماي
په تخلقو او خلق ته رهنمون دي
فاستقم كما أمرت

خلور طبقي بادشاهان د عجم ور چه په شاهنامه بيان دي

Afzal Khān was the son of Ashraf Khān, and grandson of Khushhāl Khān Khatak. He states in the preface that he made this translation, in the 53rd year of his life, from the 'Iyār i dānish of Abū al-Fazl, a modernised version of the Persian Anvār i suhailī of Husain Vā'iz Kāshifī.

The manuscript extends only as far as the middle of the fourth chapter. Selections from it are printed in Dorn's "Chrestomathy," the translation being erroneously stated in the preface to have been made by "Malik Khūshhāl."

53.

Or. 2804.—Foll. 119; 11 in. by 7¼; 15 lines, 5 in. long; written on European paper water-marked "Smith and Meynier, Fiume"; dated A.D. 1871 and 1872.

[Rev. T. P. Hughes.]

Two tales in verse. By 'Abd al-Hamīd. See no. 31.

I. Foll. 1—61. نيرنگِ عشق

Nairang i 'ishk.

The romance of Shāhid and 'Azīz, translated from the Persian Masnavī, composed in A.D. 1096 by Muhammad Akram, surnamed Ghanīmat. See Rieu's Persian Catalogue, p. 700*b*.

Begins:

پس له حمد له درود وائي دا
دا په در د محبت ولاړ گدا
چه په وقت د اورنگ‌زيب آتش پاره
له مجمر د پنجاب شوله شكاره
زماني په ډير پوكل سره بل اور كړ
بيائي پوري د عزيز د زړه په كور كړ
دا قصه د اور حصه خما صاحب
د كنجا محمد اكرم كړه فارسي ژب

II. Foll. 62—117. قصه د شاه گدا

Kissah da Shāh gadā.

The story of the King and the Darwesh, translated from the Persian romance of Hilālī. See the Persian Catalogue, p. 656*a*.

Begins:

دا آغاز م په نامه د هغه خداي دي
چه ئي نوم كړه كشا د شاه گداي دي
د الله په نوم نومړه هغه لايق دي
چه خالق په يوه كن د خلايق دي
دلالت دغه نامه په هغه ذات كا
چه يواځي بادشاهي د مخلوقات كا
نه ئي مثل په جهان كښ نه مثال شته
نه ئي څوك په كاروبار كښ سم و سيال شته

Ends:

په حرمت د پاك رسول د وه مجيب
په وصال م مشرف كړي له حبيب
د چاريارو په حرمت د وه اي رب
د اصحابو په عزت د وه اي رب

د حسن حسين په روي د وه اي رب
د عاشقانو په هاي هوي د وه اي رب

These two romances have been published at Delhi in 1882. The ending of the latter differs from that in the printed edition.

The copies were made by Ghulām Jīlānī of Peshawar, the former in September 1871, the latter in January 1872.

54.

Or. 4505.—Foll. 129; 12¾ in. by 7¾; 15 lines, 5½ in. long; dated Calcutta, A.H. 1227 (A.D. 1812). [Major H. G. Raverty.]

گلستان

Gulistān.

The Gulistān of Sa'dī, translated in prose and verse by Amīr Muḥammad Anṣārī.

Begins: همه واړه ثنا و صفت او كل احسان و
منت هغه لوي قادر څښتن تعالي لره چه طاعت ي
سبب د قربت دي او د ده په شكر كيبي زياتي د
نعمت هر يو ساه چه په ښكته درومي اوږده‌وونې د
حيات دي او هر كله چه پورته راشي خوشحالووني
د ذات يعني د ځان دي پس په هر يوه ساه كښي د
ده نعمتونه موجود دي او په هر يوه نعمت ي شكر
واجب

Nothing appears to be known of the author, nor has he given any account of himself. Major Raverty states in a note to this manuscript—"This is a rare work. I know of but one other copy in existence."

Colophon: مترجم اين گلستان امير محمد بن
مير محمد انصاري عفي عنهما باتمام رسيد در دارالامارة
كلكته سنه ۱۲۲۷ هجري قدسي

55.

Or. 398.—Foll. 111; 10 in. by 6½; 14 lines, 5½ in. long; about A.D. 1800. [Geo. Wm. Hamilton.]

قصهٔ سيف الملوك

Kiṣṣah i Saif al-mulūk.

The romance of Saif al-mulūk and Badī' al-jamāl, in verse. Translated from the Persian by Ghulām Muḥammad.

Begins:

نقل هسي كاږه ښلي ناقلان
د سلطان محمود بعهد لزمان
چه سلطان محمود غازي په مسند كيناست
او جاري شه د ده ښه عدل فرمان
ښه مجلس ئي آراسته كړه خوښي
په خدمت ور ته ولاړوو وزيران
د هر لوري د هر ملك ئي كړه خبره
چا د عدل صفت كړ چا د خوبان

The translation is made from the Persian romance, a manuscript copy of which is described in the Persian Catalogue, p. 764*b*. It does not appear to have been published. Another Pushtu version of the romance, written by Aḥmad, has been frequently lithographed.

Ends:

نشوريان به كاه دلي كاه په ارم وه
مبتلا د شاهزاده بدري په غم وه
دا دنيا ده بي وفا له ځاي رده
ملكيري نه كاله چا غلام محمد

56.

Or. 4499.—Foll. 112; 13 in. by 8; 18 lines, 5½ in. long; dated A.H. 1271 (A.D. 1854). [Major H. G. Raverty.]

I. Foll. 1—86. قصهٔ سيف الملوك Kiṣṣah i-Saif al-mulūk, by Ghulām Muḥammad. Another copy of no. 55.

II. Foll. 87—112. قصهٔ بهرام‌گور Kiṣṣah i Bahrāmgor. The story of Prince Bahrām and Gulandām, Princess of China, in verse. By Faiyāẓ.

Begins:

روایت دي لـه سفوان یاران
پدي شان ئي تفسیر کړیدي سامعان
یو باد شاه عالي جناب صاحب د روم وه
ښـه خورم و سکونت د دانایان

The poem has been frequently published. It is printed in Hughes "Kalíd-i Afghání" (Peshawar, 1872), a translation of which was made by T. C. Plowden (Lahore, 1875).

Ends:

پښو ورځوکي تمام بهرام کتاب شه
که خاطر مي پدا خبره دا نه . . .
را معاف د که تقصیر که مغروریم
د فیاض قوت خود او چه اظهار شه

Copyist: Sirāj al-Dīn, of Multan.

Colophon: تمت تمام شد قصه بهرامگور در اخرین ایام ماه ربیع الاول سنه ۱۲۷۱ دستخط فقیر حقیر پر تقصیر سراج الدین قاضي زاده ساکن ملتان

57.

Or. 4500.—Foll. 93; 9 in. by 6½; 13 lines, 4¼ in. long; dated A.D. 1841.

[Major H. G. Raverty.]

عذرا وامق

'Azrā Wāmiḳ.

The romance of 'Azrā and Wāmik, translated by Mu'īn al-Dīn from the Persian Masnavī by Ḥājī Muḥammad Ḥusain, Shīrāzī. See the Persian Catalogue, p. 721*b*.

Begins:

دا آغاز مي پنامه ده پاك خالق دي
چه په عشق ئی ده عذرا، سوي وامق دي
شیني مانړي ئي پهواکړي اویرانـدي
یو ده بل یسر ولاړي لاندي باندي
چه قدرت ئي د ه مخلوق په بهبود راغي
له پردي؟ ده عدم ځکه وجود راغي

The work was composed in A.H. 1256 (A.D. 1840). It appears to be in the translator's own handwriting, and has several corrections. Mu'īn al-Dīn states in a Persian colophon that he is a resident of Chahārsada in Hashtnagar, and completed the work at a village called 'Inmān(?) in the month of Zulka'dah.

Ends:

دا کتـاب چـه پاتمـام ورسیـده
څمـا هسي له هجـرت بادبـده
چه یوزرده سوي شپږ پنځوس صاحب
ده هجرت کالونـه تیروو بو العجب

Colophon: تمت تمام شد کتاب عذرا وامق از دست فقیر حقیر پر تقصیر خاکپاي عالمان معین الدین این کتاب براي پاس خاطر یاران و اشناهان تصنیف کرده که متوطن به هشتنگر خصوصاً چهارسده است و تمام یافت این کتاب درقریهٔ انمان (?) زیر در مسجد پرهوس (?) دروقت پیشین بروز جمعه درماه ذوالقعده الحمد الله که تمام یافت این کتاب

58.

Or. 2827 B.—Foll. 81—113; 10¾ in. by 7; beautifully written on paper water-marked "Smith and Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1871.

[Rev. T. P. Hughes.]

غل قاضي

Ghal ḳāẓī.

The story of the thief and the judge, in verse. See the Persian Catalogue, p. 773*b*. By Maulavī Aḥmad of Tangi in Hashtnagar.

Begins: راشه واوره دا قصه ده
د قاضي دغله دعوه ده
راویانـو دي و یلي
په کتاب کښ ماليدلي

The work has been lithographed at Peshawar and Delhi. The author states at the conclusion of the story that he belongs to the Sāfirkhel, and more particularly to the Ibrāhīmkhel. He also gives the date of composition, A.H. 1283, *i.e.* A.D. 1866-67.

Ends: هشغـر خما وطـن دي
په تنگي کښ م مسکن دي
په نسب کښ سافرخيل يم
خصوصاً ابراهيم خيل يم
او احمـد دي خما نوم
وارو خلقـو ته معلوم

Copyist: Ghulām Jīlānī of Peshawar.

تمت تمام شه په تاريخ در ويشتم د دسمبر سنه ۱۸۷۱ ع په دستخط د فقير غلام جيلاني پښاوري

59.

Or. 4235.—Foll. 48; 8 in. by 6; 10 and 11 lines, $4\frac{3}{4}$ in. long; written in the 19th century. [J. DARMESTETER.]

قصه فتح خان

Kiṣṣah i Fatḥ Khān.

The story of Fatḥ Khān of Kandahar, in verse. By Mullā Ni'mat Allāh.

Begins:

الهي بلبل د زړه خما گويا کړي
مشتغل روز و شب په حمد ثنا کړي
د وحدت په چمن گاه کښ م قريب کړي
ستا د فضل په گشن م عندليب کړي
توفيق را کړي هسي رنگ له خپله لوري
چه م ژبه هر زمان په ثنا خوري

Ni'mat Allāh, the son of 'Aṭā Allāh, a resident of Naushahra, is a writer of the present time and author of several romances, religious treatises, and other poetical compositions. See the Catalogue of Pushtu Books (with supplement), and also the India Office Catalogue. His Maṣnawī · Shīrīn Farhād is dated A.H. 1304 (A.D. 1887).

This story has been published at Delhi in 1886. Fatḥ Khān, the hero of the romance, the son of Aslam Khān of Kandahar, fell in love with Rābi'ah and married her. In course of time he set out with the Afghan army in battle against the Mogal forces of the emperor Akbar. Fatḥ Khān was slain, and his devoted wife perished at his grave.

VI. PROVERBS.

60.

Or. 2832.—Foll. 27; 11 in. by $7\frac{1}{4}$; 15 lines in a page; interleaved, and beautifully written on paper water-marked "Leschallas, 1874," dated the 17th February, 1875. [REV. T. P. HUGHES.]

A collection of Afghan Proverbs. Compiled by Saiyid Aḥmad, of Kotah.

Begins:

اوري ته چا ږو چه خلور او خلور څو کيږي – وائه دوه دي *

ادي ليونۍ په ژمي کښ باتنګنړ غواړي *

ادي په سمه او کډه ئي په سوات *

اس پردي او سور پر مالي۔*

Mr. Hughes has supplied the following note:—

"Six hundred and seventy-nine Afghan Proverbs. Collected and alphabetically arranged by Maulavie Saiyyid Ahmad a beneficed Imam in the village of Kotah Yusafzai and a son of the celebrated Mulla of Kotah, the great opponent of the renowned Akhund of Swat.[1] This collection of proverbs is entirely original."

Copyist: Ghulām Jīlānī, of Peshawar.

Colophon: تمت تمام شه په تاريخ اولسم د فروري سنه ۱۸۷۵ ع په دستخط د غلام جيلاني پښاوري

[1] Probably alluding to Ākhūnd Muḥammad Ḳāsim, the author of *Fawā'id i sharī'at*, no. 7.

SINDHI MANUSCRIPTS.

1.

Add. 26,331.—Foll. 243; 8 in. by 4½; 13 to 16 lines, 3 in. long; carelessly written, dated A.H. 1152 (A.D. 1739).

[William Erskine.]

Two religious treatises in Sindhi verse. By Makhdūm Muḥammad Hāshim.

I. Foll. 5—172. فرائض ألاسلام.

Farā'iẓ al-islām.

A manual of Muhammadan faith, and ceremonial observances, translated and compiled from various Arabic sources.

Begins:

سپ ساراه ته صاحبکي جورڈا جه جهان
عرش حلقاءِ کرسي پُوي آسمان
اپ کئاءِ تارنيں رحمتا روشان
پيدا کئاءِ قدرتيں کوڙ لکه انسان
کي کافر کئاءِ تن منجا کي پڻ مسلمان
کمينن پيں کرم کري ارئنيں احسان

The Farā'iẓ al-islām was originally written in Arabic, by Makhdūm Hāshim, in two books containing 1272 religious duties (*farẓ*). The present work is a Sindhi metrical translation, by the author, of the first book (*kitāb*), which comprises 332 religious duties, in two sections (*bāb*), viz. 1. اعتقاديات از هفت صفت ايمان; 2. (fol. 111*a*) اعتقاديات سواى هفت صفت ايمان. A Khātimah is added (fol. 167*a*), containing the Muhammadan creed with a Sindhi paraphrase, concluding with the author's epilogue, in which he states that he is the son of 'Abd al-Ghafūr, and completed this work in A.H. 1143 (A.D. 1730-31).

Muḥammad Hāshim was a learned Mullā of Tatta, in the Karachi district of Sindh, and a popular writer of religious treatises. He is the author of a work on the miracles of Muḥammad, entitled Ḳūt al-'āshiḳīn, which was published at Bombay in 1873. His Zād al-faḳīr, written in A.H. 1125 (see below), and a treatise on the law regarding the slaughter of animals of the chase (ذبح شکار جي), entitled Rāḥat al-mūminīm, composed in A.H. 1130, were published at Bombay, 1873, together with Maṭlūb al-mūminīn by 'Abd al-Khāliḳ.

Copyist: Miyān Ḥāfiẓ Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

Colophon: تحرير في تاريخ شهر ربيع الاول روز چهار شنبه سنه ۱۱۵۲ الراقم فقير حقير پر تقصير اضعف عباد الله ميان حافظ مهته ولد مشفقي مکرمي ميان علي محمد ثومره ساکن بيج نگر

II. Foll. 173—242. زاد الفقير

Zād al-faḳīr.

Religious duties of Muhammadan devotees, in verse.

Begins:

کرهو حمد حکیم کي سڀاهڻو سلطان
رحمة ڀي رحيم جنهن اُپايو جهان
سيي ڪا سون ڪري سبا جو سبحان
نازل ڪڏءِ نبي آتي سوهارو فرقان
جو سوهائي اسوهنکي جانائي اجان
واري اوائن ڪا آني ڏوه ايمان

The work was completed in A.H. 1125 (A.D. 1713). It has been published at Bombay, 1873, with the author's Rāḥat al-mūminīn, and the Maṭlūb al-mūminīn of 'Abd al-Khālik. In the scribe's colophon it is called Zād al-miskīn.

Copyist: Miyān Ḥāfiẓ Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

Colophon: تمت تمام شد سندهي زاد المسکين بيد فقير حقير پر تقصير پر اميدوار ميان حافظ مهته ولد محمد علي سومره ساکن شهر بهج نگر ولايت کچ تاريخ دهم شهر جمادالآخر روز دو شنبه وقت اشراق تحرير يافت سنه ١١٥٢

2.

Add. 26,330.—Foll. 453; $9\frac{1}{4}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{1}{4}$ in. long; well written, apparently in the beginning of the 19th century.

[William Erskine.]

فرائض الاسلام

Farā'iẓ al-islām.

Another version of the preceding, being a complete Sindhi translation of the Arabic original of Muḥammad Hāshim. By 'Abd al-Laṭīf.

Begins:

سڀ ساراه سائي کي جورڻا جه جهان
عرش اُپاياءِ ڪرسي ۽ پيوي آسمان
ڏيئي ذات حضرة رسولکي مُڪاءِ فرقان
ڪڏءِ سجه ۽ چندرين عالم کي روشان
ڏناءِ مورا تنذ کي منزل مڪان
پيدا ڪڏءِ پاتشاه زمين زمان

'Abd al-Laṭīf cannot be the same as Shāh 'Abd al-Laṭīf, the popular poet of Sindh, and author of the Shāha jo risālo (see no. 3). The latter died in A.H. 1165, whereas the present work was completed in A.H. 1181 (A.D. 1767-68), as stated in the following couplet at the conclusion:—

فقير عبد اللطيف ڪئي سندي تصنيفا
منجه وره ايڪاسي ڪاره سا پُرا

The first book—in two Bābs—closely resembles a Sindhi version of this part of the work made by Makhdūm 'Abd Allāh (see no. 7), which was published at Bombay in 1874. 'Abd al-Laṭīf has apparently revised that version, and completed the work by adding a translation of the second book.

An enumeration of the 1272 religious duties (*farẓ*) dealt with in this work is given at the conclusion (fol. 447*a*), as follows:—

عقائد 332. These occupy the first book (foll. 1—72). طهارت 240; نماز 326; زکوٰة including صدقي فطر 82; روزه and اعتکاف 74; حج 141; رُکن پنجه 71; and کفايت 16.

3.

Or. 2987.—Foll. 284; 6 in. by 4; 11 lines, $2\frac{1}{4}$ in. long; neatly written, 19th century.

[Col. T. M. Baumgartner.]

شاه جو رسالو

Shāha jo risālo.

The poems of Shāh 'Abd al-Laṭīf.

Begins:

بيت – پرتوو پنوهجو جر جن چالا ڏي
آءُ ته آريکي وڏو راه روڏنه ڪڻ
بيت – پرتوو پنوهجو ڪِ چائي ڪِ اُس
قريباڻي ڪس آهي ڪر ڪرري
بيت – پرتوو پنوهجو رُکيدئي راحت
پائيانه ڏيه پواره ساجن لئي صحت
مٽي مصيبت آهي آري جام جي

Shāh 'Abd al-Laṭīf, the renowned poet and saint of Sindh, was the son of Saiyid Ḥabīb Allāh Shāh—commonly called Shāh Ḥabīb—and great-great grandson of 'Abd al-Karīm Shāh—better known as Shāh Karīm—a famous Ṣūfī saint.

An account of the life and poems of Shāh Laṭīf has been written by Līlārām Watanmal Lalwānī,[1] in which he gives genealogical tables showing the poet's descent from 'Alī. According to this biographer Shāh Laṭīf was born about A.H. 1102 (A.D. 1691) at Hala Haveli, a village about 18 miles from Bhit, where he took up his abode, and died in A.H. 1165 (A.D. 1752), at the age of 63. The year of his death is given in a Persian chronogram inscribed over the door of Shāh Laṭīf's mausoleum at Bhit, and in another inscribed on the wall of a neighbouring mosque.

The poems are arranged under the name of different Surus, which indicate either the subject-matter of the verses, or the name of the musical tune (*rāga* or *rāgiṇī*) suitable for their intonation. Dr. Trumpp's printed edition of the Shāha jo risālo (Leipzig, 1866), contains only 26 Surus. In this copy—which appears to be unfinished—there are 28, an index to which is given on fol. 16. The Bombay edition (1876) has 36 Surus, and that of Haidarabad (1900), edited by Tārāchand Shaukirām, has 37.

This copy begins with the Suru called Sasuī, which contains the romance of Sasuī and Punhūn, the first verse (*bait*) being the 12th in Faṣl iv. of the Kohiyārī Suru in the printed editions.

4.

Or. 2988.—Foll. 289; 8 in. by 5¾; 13 lines, 3¾ in. long; well written, apparently in the 18th century. [Col. T. M. Baumgartner.]

[1] *The Life, Religion, and Poetry of Sháh Latíf*, Karachi, 1890. See also *Something about Sindh*, by Sigma, Karachi, 1882, and Tuḥfat al-kirām, by Mīr 'Alī Sher, Ḳāni', Delhi, A.H. 1304, vol. iii., p. 152.

A collection of four religious treatises in Sindhi verse.

I. Foll. 1—9. ايت الكرسي

Āyat al-kursī.

The "Throne-verse" of the Koran (Sūrah ii. v. 256), with a metrical commentary.

Begins:

وڈائي تهٔ واحدكي وڏي جه وصفا
كـنـڈو كير تجي واتـا واكانا
پڙ هوء صلوٰة سچي رسولاتي دائم مُداما
جيسئي ألهي أيري كري شمس شعاعُ

II. Foll. 10—64. مقدمة الصلوٰة

Muḳaddamat al-ṣalāt.

A treatise on the necessity of prayer. By Abū al-Ḥasan.

The work is prefaced by two Arabic traditions with Sindhi translations.

Begins: قال رسول الله صلى الله عليه وسلم خمس صلوات افترضهن الله تعالى على العباد فمن صلاهن لوقتهن كان له على الله عهد ان يغفر له

The Sindhi text begins:—

ساراهجي سو ڏڻي سندو جه فرمان
منجيئو مـرن مومن آنداۓ ايمان
ته ساراهي سيكو منجه پڻاندر پاڻ
مارو مرو پكڙ پري ملك مت سجاڻ

The work has been published at Bombay, 1869, and at Karachi, 1870, together with four other religious treatises by Abū al-Ḥasan; also at Lahore, 1902, with seven other compositions.

III. Foll. 65—241. فرائض الاسلام. Another copy of the Farā'iẓ al-islām of Muḥammad Hāshim. See no. 1.

IV. Foll. 242—288. A metrical account of the martyrdom of Ḥasan and Ḥusain. By Muḥammad Hāshim.

Begins:

اغثني يا رسول الله حانت ندامتي
اغثني يا حبيب الله قامت قيامتي
رسهم رسول ربجا اجا عاجزن
سبا جا سپ پر مرکن مرسلن
سونهارا سپ پت سندا سونه سين
سکورا سپ خلقجا منجه بن جيانن

5.

Or. 6535.—Foll. 135; 7½ in. by 3¾; 11 lines, 3 in. long; carelessly written, 18th century.

روضة الشهيد

Rauzat al-shahīd.

A martyrology of the Imāms Ḥasan and Ḥusain, in Sindhi verse.

Begins:

ساراهيان سو ڏٽي جو خالق خلق خدا
۽ پڻ صلوٰة سائنجا مٿي محمد شاه
ساري سنيو مومنان هاني هن اتا
تجو تو خلفاء الراشدين منجا حضرة علي . . .
جو سو تر سچي سيد المرسلين جو ۽ پڻ داماد
صاحب ساراهيو جيکي منجه سورة هل اتي

6.

Add. 26,333.—Foll. 123; 9 in. by 5¾; 13 lines, 3¾ in. long; written apparently in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious admonitions and ceremonial observances, in Sindhi verse.

Begins:

کريا ثناء سائي کي مٿي ته رضاء
چڙو صلوٰة سلامنيں مٿي مير محمدا مرتضا
۽ پڻ آتي آل اصحاب انجي تاسي ڏيه جزاء

Copyist: Ḥāfiẓ ʻAbd al-Raḥīm.

Appended to the poem (foll. 116—122) is a copy of a fragmentary portion of a work on religious duties, written by the same hand.

7.

Add. 26,332.—Foll. 181; 9¼ in. by 4½; 15 lines, 3½ in. long; apparently written in the 19th century. [WILLIAM ERSKINE.]

Two religious treatises in Sindhi verse.

I. Foll. 3—156. بدر المنير

Badr al-munīr.

A metrical account of death and the resurrection. By Makhdūm ʻAbd Allāh.

Begins:

آهي حمد الله کي جل جلاله سيکا ساراها
قدرت سان قدير جهم عالم آپايا
عدم کنا وجود ۾ سپ انداۓ اشياء
خالقت کڏاۓ خاک منجا سندي انساناء
جي عطا کڏاۓ تنکي عقل ۽ علما
سبب جهم سيکا پئين پرورا

The work was composed in A.H. 1184 (A.D. 1770), as stated in the prologue. It is in 8 chapters (bāb), and agrees with the printed edition[1] as far as the end of the 7th bāb (fol. 117*b*). Instead of the panegyric on Imām Aʻẓam, which forms the subject of the 8th bāb in the printed edition, this copy has a poem containing religious advice, each section of which begins with a letter of the Arabic alphabet (foll. 118—152), ending with a short poem in praise of God (foll. 153—156).

Besides the Badr al-munīr, Makhdūm ʻAbd Allāh is the author of the following religious works:—Ghazawāt and four other poems, Bombay, 1872. Farā'iẓ al-islām (see no. 2), Bombay, 1874. Kanz al-ʻibrat (A.H. 1175),

[1] Bombay, 1871.

Bombay, 1874. Nūr al-abṣār (A.H. 1193), Bombay, 1899; and Ṣifat i bihisht (no. 10, art. i.).

II. Foll. 157—181. A poem on the acceptability of prayer offered up under various conditions of place and worshipper.

Begins:

سـاراهيان سوڏٺي جــو قادر ڪريما
جهم جـا جهانڙ چلن چتر چاراه
جـــن ڏِتي تماشو ٿِئي ملڪڙ مولا
سـنـهـو سپيئي مومناه هي ڪننئا
تاڪي پان پيدا ڪو ڪارن نبي ڪريما
لولاڪ ما اظهرت ربوبيتي سدوجِه ثناء

8.

Add. 26,334.—Foll. 90; $8\frac{1}{2}$ in. by $4\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long, apparently written in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious instruction in Sindhi verse, compiled from various Arabic sources. By 'Abd Allāh.

'Abd Allāh is probably the Makhdūm 'Abd Allāh (see no. 7), author of the Badr al-munīr and other religious poems.

Begins:

الف اللّٰه تعالیٰ جي ڪر پرتِ سان پچار
ظاهر باطن ذڪر سو سرير منجه سنيار
خـالـي ڪرم خيالڪي ذڪرڪنا جبار
پر ہر پچـائي پانکي آني ڪر انڪار
مولي جي محبت ہيں ڪرور نه ويروتار
ڪيدي چڏ قلب کا غير جي گفتار

Copyist: Ḥāfiẓ Ghāzī Muḥammad.

9.

Or. 6533.—Foll. 127; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, 3 in. long; early part of the 18th century.

A collection of five Sindhi poems.

I. Foll. 1—30. A poem in praise of Muḥammad.

Begins:

ساراهجي سو ڏٺي جه اُپايا اپّ
سوهاري سلطانجي خلق سوهاري سپ
سـوهـاري سلطانجا ڏِکئا ڏسن ڏيه
ڪِ جانِ ڪئي تڏامد ڪڪرميه

II. Foll. 31—46. An account of the birth of Muḥammad.

Begins:

ساراهجي سو ڏٺي جو قادرۃ قديم
خالق رازق سپين رحمن ۃ رحيم
رحمت تهجي دائما اپرات ڪثير
وسي واسي ميه جئي مٿي محمد مير

III. Foll. 47—102. An account of the marriage of Muḥammad and Khadījah.

Begins:

. . . پـاتشـاه وَڏي ڏئـي هئي
صفت سوه حُسن ہيں خلق ڏات ڏيُ
پئي پُن هُئس پاتشاه سدر سلطنت
ڪي پُن چون غني و ججي مال ڪرث

IV. Foll. 103—110. The Legend of King Jamjamah.

Begins:

ساراهجي سو ڏٺي جو سپين ساراه
اُپـائي ۃ ڪـپائي لـبهى سپين پـاءُ
صفت جي سبحان جي آهين ڏُي ڏراءُ
ڪارســاز و صانع و ارض و سماءُ

V. Foll. 111—127. An account of the death of 'Alī Akbar, son of Imām Ḥusain.

Begins:

واڪر ورائـي مـوتڏو تها پُوء سالار
آبُ ارتـي ڪاڏءُ او تـيـاءٌ اپار
امير علي اڪبرنڪو تهن هن منجاءُ
پيرپڏو امام حسينڪي موڪل ڪرياء مها

The copy ends abruptly at the beginning of a new canto to the poem. The name of the copyist, 'Abd al-Wāsi', appears at the end of the third poem (fol. 102). The poems bear the seal of a former owner, having the date A.H. 1197 (A.D. 1783).

10.

Add. 26,335.—Foll. 189; 8 in. and 7 in. by 4; 11 and 12 lines, $2\frac{3}{4}$ in. long; early 18th century. [WILLIAM ERSKINE.]

A collection of four religious poems in Sindhi.

I. Foll. 1—49. صفت بهشت

Ṣifat i bihisht.

A traditional account of Heaven, compiled from Arabic sources. By Makhdūm 'Abd Allāh.

Begins:

چوونجاهم باب ڪتابجو سنهو سبوجا
ڪريهم صفت بهشت جي ڪاتهِم بيانا
لِڪن ڪتابنهِم انپرِتا عُلما
تاڪي بهشت اپائيو اهي متي اپن ڪنا

Copyist: Ḥāfiẓ 'Abd al-Raḥīm of Bhij.

II. Foll. 50—120. An account of Khadījah's dream of the vision of Muḥammad in the form of a shining light; together with legends of the Prophet. Translated from Arabic sources by Ghulām Muḥammad.

Begins:

صفت ساراه سيڪا سائي ڪر ثناء
واجد واحد وحده ڏاڏي هميشاه
رازق رب العالمين مولو معبودا
ڄاني ڄان قديم ٿو پيداءِ پنها

Appended to the poem are 7 baits by Shāh 'Abd al-Laṭīf.

III. Foll. 121—173. مقدمت الصلوٰة Another copy of the Mukaddamat al-ṣalāt of Abū al-Ḥasan (no. 4, art. ii.), without the introductory traditions.

IV. Foll. 174—189. چو علمي

Chau-'ilmī.

A metrical treatise on the Muhammadan creed, and prayer. By Abū al-Ḥasan.

Begins:

ساراهجي سو ڏڻي جو خالق خلق
ته سندي فرمانهِ ماروم‌رو مَلَڪ
آن اورڪن ڪيترا ڪورِ پدم لڪهّ
ات اُپايا پاتشاه عالم ڪٹا الکهّ

The Chau-'ilmi has been published at Bombay, 1869, and at Karachi, 1870, together with the Mukaddamat al-ṣalāt and three other religious treatises by Abū al-Ḥasan.

11.

Or. 1238.—Foll. 477; 10 in. by $7\frac{1}{2}$; 11 to 18 lines, $5\frac{1}{2}$ in. long; written in a character of the type of Khwājah Sindhi, here transliterated in the Gujarati character; dated Saṃvat 1909 and 1910 (A.D. 1852 and 1853).

A collection of religious treatises in verse.

The volume begins with a preface by the scribe, Dāhyāsūrjī, who states that he commenced copying these treatises for 'Abd Allāh Rāmajī in Chaitra, Saṃvat 1909= March, A.D. 1852.

Begins: હિઅ ગરથ જે ચોપણો પુજ ભાઈ અબદલા ખીઆતે રામજી આણીઅજે આહે સો લખે આસિં વસીલે પંજ તંન પાકજે દઈઆ સે લખે આસિં સવત ૧૯૦૯ ચેત્ત તાં ૧ લખે આસિ વસીલે સાહા પીર જે સરી જંગબારજી જંમાથ જે કદમે પાસાત લખે આસિં સો પુછમુખી અબદલા ખીઆતે રામજી આણીઅજે ચોપણો આહે સો લખેતઊ પાહા ખાક કમતરી દાહીઆ સુરજી અજ સલાંમ *etc.*

The following are the works contained in this volume, the titles being taken from an index at the beginning of the manuscript.

Fol. 2*a*. દસ અવતારન ઠો પીર સદર દીનજો

Fol. 13*b*. નુરનામું હજરત નુર માહામદ મુસતફા જો

Fol. 25*a*. ખુદ અવતાર પીર સદર દીન જો

Fol. 48*b*. મુંમણ ચતવેણી પીર ઈમાંમ સાહાજી

Fol. 80*b*. મંનહર ગરંથ પીર ગુલામાલી સાહેબ જો

Fol. 95*a*. અણત આખાણો ગુર હસંન કબીર દીન જો

Fol. 144*a*. દસમું અવતાર મોટો પીર ઈક ઈમામ દીન જો

Fol. 283*b*. કલાંમ હજરત મોલા મરતજે અલીઅ જો

On fol. 364*b* is the scribe's colophon, similar to his prefatory remarks. It is dated Kārttika, Saṃvat 1909=Nov. 1852. This is followed by a dream-book attributed to Imām Ja‘far Ṣādiḳ,[1] entitled ખાબનામું ઈમામ જાફર સાદકજો. It is written by the same hand, and bears the date 5th Jyeshṭha, Saṃvat 1910=June, 1853.

Fol. 382*b*. સતવેણી પીર ઈમામ સાહાજી

Fol. 461*a*. હસન સુરી પાર હસન કબીરજી

[1] A dream-book in Arabic, entitled Taḳsīm i rūyā, is attributed to Ja‘far Ṣādiḳ. See Ḥājī Khalīfah, *Lexicon Bibliographicum*, tom. ii., p. 391. Cf. Bland's *Muhammadan Science of Tábír.*

INDEX OF TITLES.

The references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

A. PUSHTU TITLES.

B. SINDHI TITLES.

INDEX OF PERSONS' NAMES.

Numerals in parentheses are Hijrah dates, except when noted otherwise. Coming after a name they are precise, or approximate, obituary dates, but in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

A. PUSHTU CATALOGUE.

B. SINDHI CATALOGUE.

CLASSED INDEX OF WORKS.

NUMERALS in parentheses are Hijrah dates, except when noted otherwise, and indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

A. PUSHTU CATALOGUE.

B. SINDHI CATALOGUE.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT CATALOGUE.

Sindhi works are indicated by an asterisk.

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*26,331	1
*26,332	7
*26,333	6
*26,334	8
*26,335	10
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4228	19
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*6533	9
*6535	5